

THE

PEOPLE OF INDIA.

A SERIES OF

PHOTOGRAPHIC ILLUSTRATIONS,

WITH DESCRIPTIVE LETTERPRESS,

OF

THE RACES AND TRIBES OF HINDUSTAN,

ORIGINALLY PREPARED UNDER THE AUTHORITY OF

THE GOVERNMENT OF INDIA,

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CONTENTS.

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THAKOORS.

(111)

CALLED also Rajpoots or Chuttrees. They are of the Hindoo warrior tribe. The particular class here photographed belongs to the Hutteea Rajpoots, who refused to bow to the King of Delhi. Their chief occupations are military service and agriculture, and they are not migratory. Their religion is Hindoo, and their caste or grade ranks the second in the Hindoo system, being inferior only to the Brahmin. They are generally a warlike and sturdy race. Their principal diet is animal food, and they are fond of hunting and shooting. They eat deer, wild hog, hare, &c., but not beef, and live between fifty and sixty years. —*Vide Art. Rajpoot.*



THAKOORS.

HINDOO RAJPOOTS.

SHAHJEHANPORE.

(111)

PATHANS.

(112)

THIS race is found in the upper part of the N.W. Provinces, and over all parts of Rohilcund. Their settlement in Rohilcund dates from the early part of the 18th century. The name of the tract of country is derived from their occupation, the early Pathans who settled there being called "Rohee," or hill men, which is said to be a Pathan provincial term. They were soldiers of fortune, and emigrated in large bodies from Cabool and its mountains, the Hindoo Koosh. Their chief occupation is military service as irregular cavalry, though some members have now taken to civil employ and farming. They are now generally a settled tribe, though numbers resort to all parts of India for service, chiefly military. Their religion is Mahomedan, and for the most part of the Soonee profession. Pathans are martial and ferocious when on military service, greedy of gain, and reputed fickle and treacherous; but there have been some splendid cases of fidelity and bravery among them. Their principal diet is animal food; their vegetable food is rice and unleavened cakes of wheaten flour, and they are fond of flavoured and highly spiced dishes. They live between fifty and sixty years; but they seem to be failing in physique in this country.

By the "Qanoon-i-Islam," the Pathans are alleged to have descended from the prophet Yacoob or Jacob, and the origin of their appellation is thus described in an Arabic work named Syer:—During a certain battle the prophet Mahomed had ordered ten men of rank to engage the enemy, who were all killed. He then directed the soldiers to choose a brave and skilful individual as their leader, and one was selected from the family of "Khalid bin Wuleed," a descendant of the Prophet's. This intrepid warrior gained the victory, and having returned to Mahomed, the title of "Futthan," or victorious, was conferred upon him, and this word became gradually corrupted into Puttan, or Pathan.—*Vide Article Pathans of Bareilly.*



PATHANS.

MAHOMEDANS.

SHAHJEHANPORE.

(112)

BHUDDHIKS.

(113)

THE appellation Bhuddhik is derived from a Sanscrit term, signifying "to kill," and is applied to a class of men said to be of mixed Rajpoot descent, whose real profession, till lately, was gang robbery. They are also commonly called Sanseeas, and are found in the outer forest, under the Himalayas, but chiefly in the Oude territory. They trace their origin to the south of India. They range over the greater part of India, but the operations of the Department for Suppressing Dacoity have broken up the community. Their chief occupation formerly was gang robbery, in which their operations were remarkable for desperate audacity and the skill of their combinations. It is very questionable whether the Bhuddhiks can ever be thoroughly reclaimed from their predatory occupation of dacoity, in which they take much pride, but a few ostensibly follow agriculture and engage in hunting. As a body they are migratory, and have no very settled habitations.

The men are constantly wandering over the country disguised as mendicants; they especially pretend to be Hindoo pilgrims from Hurdwar, as this attire gives great facility for the concealment of their weapons, and particularly their favourite one, the spear.

They profess to be Hindoos, but have an especial veneration for "Kalee," the destroyer. Their principal diet is game and also vegetable food, the same as other Hindoos. They are addicted to the use of intoxicating country liquors, and are very repulsive and gross in their food, eating, besides ordinary game, such animals as foxes, jackals, snakes, and lizards. Jackal meat is a favourite diet, and is said to fortify the frame against the inclemencies of the winter. Some live to between forty and fifty years of age; but the tribe is generally not long lived.



BHUDDHIKS.

HINDOO PEASANTS.

SHAHJEHANPORE.

(113)

MUHAWUTS.

(114)

THIS class is found all over the northern provinces. Their chief occupation is ear-cleaning and cupping; the latter operation being performed by a cow's horn, with a hole at the pointed end, through which they draw and exhaust the air. They are not migratory, and are settled chiefly in large cities, where they practice as a low order of what may be termed quack doctors. Their religion is Mahomedan. Many of the Muhawuts are very clever in alarming weak people about their health, and getting their own services called into requisition. They are also clever at pretending to work cures. Their principal diet is animal and vegetable food, the same as other Mahomedans, and their degree of longevity is nothing remarkable.



MUHAWUTS.

MAHOMEDAN TRIBE.

SHAHJEHANPORE.

(114)

KHUNJURS.

(115)

THE Khunjurs inhabit the forest in the north-west of Shahjehanpore. Their chief occupation is to collect and sell forest produce, wild honey and jungle fruits. They manufacture grass fans, screens, and ropes. They delight in snaring game, trapping hares, foxes, &c. Their habits are migratory, living in temporary sheds in the forests, and they profess the Hindoo religion. They have a peculiar mystic ceremony on the admission of a person into their clan. The proselyte is made to sit in a hole, over which a wooden bed-frame, with a bottom of rope, is placed, and upon which the headman of the tribe takes his seat, and has water thrown over him, which washes the man below, and is supposed to have a purifying effect. Khunjurs are liars, dacoits, thieves, and fortune-tellers, and they live in the merest sheds, and shift from place to place.

Their women simulate pain and suffering, and excite commiseration at fairs and large meetings of people. They eat all kinds of animal food, even of the grossest kind—foxes, jackals, snakes, lizards, &c., but are said to be very long lived, frequently attaining the age of eighty years.

The Khunjurs are not confined to the forests of Shahjehanpore, or northern India, but are found in the Deccan and south of India generally, and in many cases have become members of settled communities, following their hereditary profession of rope, mat, and basket-making, together with cotton bowing or cleaning. These classes have apparently separated from the migratory portions, whose condition and occupations do not vary in any part of India, and have relinquished the habits of dacoity and petty thieving for which the northern portions of the tribe are still distinguished.



KHUNJURS.

HINDOO PEASANTS.

SHAHJEHANPORE.

(115)

ARUKS.

(116)

THE Aruks inhabit the northern part of Shahjehanpore, and are chiefly employed as village watchmen. They sing and dance in the marriage processions of the lower Hindoos. When not employed as watchmen, they are addicted to theft. They are not of a migratory disposition, and though reputed to be of the predatory class, are faithful as watchmen. Their principal diet is animal food, including swines' flesh. They live usually about fifty years, and their religion is Hindoo of a low class, mixed up with aboriginal superstitions.



ARUKS.

HINDOOS OF LOW CASTE.

SHAHJEHANPORE.

(116)

THAROOS (ROHILCUND).

THAROO is the name of a tribe found chiefly in Nipal and in the Terai of Rohilcund: it is considered uncertain whether they belong to the aboriginal or the Aryan stock; but from their habits, they are most probably, aboriginal. They are believed to have left the plains of Behar for many generations. In our own territory, they inhabit the country along the base of the sub-Himalayan mountains between the Ganges and the Gunduk. Though occupying, with the Boksas, the whole of this large jungle tract, they "are not, and never have been, permanent residents in any one locality; nor are they possessed of sufficient intelligence to know the tale of their own chosen region, or to be able to recount the revolutions which have occurred on the scene of their migrations. They are extremely restless in their habits, and are peculiar in requiring at their several locations more land for their periodical tillage than they can show under cultivation at one time or in one year."

But as cultivators they are most useful from the capacity (which they possess in common with many of the Tamulian aboriginal tribes of India) of not only living, but thriving, in the most malarious situations; even in the Saul forests, where they exhibit no symptom whatever of that fever-stricken aspect which marks the victim of malaria. Hence they are invaluable in effecting and cultivating forest clearances.



THAROOS.
(LOW CASTE HINDOOS: PROBABLY ABORIGINAL.)
SHAHJEHANPORE.
(117)

A KAZI OF BAREILLY.

(118)

THE title of Kazi, or Kadi, will be familiar to the general reader as that of a Mahomedan law officer, attached to all Mahomedan states and communities. In the *Arabian Nights* he is always represented as a general judge, or dispenser of justice; but though this may have been his peculiar function in Arabia and Egypt, his offices in India extended more particularly to social questions, and the Kazi was in turn censor of public morals, director of local religious rites and festivals, and administrator of ecclesiastical law. Under the Mahomedan government of India, Kazis were appointed to all districts according to their size and the amount of Mahomedan population. Their duties were to direct ceremonials, to see that periods of festivals and fasts were properly observed: to perform marriages, of which the Kazi was the registrar, as well as of deaths: to officiate at the ceremonies connected with the birth of children and purification of women: at all circumcisions, either in person or by deputy, and thus generally at all household as well as public ceremonials. It may be said, indeed, that from the birth to the grave, the Kazi's offices are perpetual in every Mahomedan family, and cannot be dispensed with. In some cases, when the rank and learning of the Kazi fitted him for the office, he acted as judge for his district, both in civil and criminal cases; but such instances were comparatively rare under the Imperial Moghul government, the judicial establishments for the most part, being kept separate from those of the Kazis.

The Kazi, in many cases, was the registrar of landed properties, particularly when held by Mahomedans. In cases of sale, mortgage of land, jewels, or any other property, the seal of the Kazi was indispensable as witness to the transaction. When grants of land, patents of nobility, or other formal deeds were issued by the Mahomedan government, the Kazis were among the persons addressed, and they had to certify the taking possession or assumption of title. On changes of district management, the appointment of new executive officers, and the like, the Imperial orders were addressed to Kazis among other hereditary district officials, and at

the annual audit of revenue accounts the Kazi's seal was added to those of the hereditary executive officers.

Kazis held small courts of their own, in which they could try minor civil cases under consent of the litigants. In instances of offences against public morality, such as drunkenness, brawling, or indecency, they had the power of fine and imprisonment. Breaches of betrothal or marriage contract also fell within their jurisdiction. The office was hereditary under the Mahomedan government, and was well endowed by lands, held rent free, fees of office, and in many instances by a yearly salary, chargeable upon the revenue of the district; and in all cases the provision was sufficient to afford at least a respectable maintenance. The constitution of the office in hereditary tenure, however, produced a considerable laxity in the performance of the duties attached to it, as also a diminished scale of efficiency as regarded the education and qualification of the incumbents. Occasionally, therefore, the Kazis were obliged to attend at the capital, or at provincial cities or towns, to pass examinations as to fitness; and the certificates entered on the backs of many of the Imperial confirmations of grants, especially those of the Emperor Aurungzebe, specify the particular qualifications of the ancestors of the present incumbents in the early part of the seventeeth century. In all native Mahomedan and some Hindoo states, this system is still in force; and occasionally the superintendence of the higher officer, who is termed Sudr-i-Soodoor, is of a very strict character. For the most part, however, Kazis are wanting in education, and those attached to village communities are able to do little more than perform the most simple Mahomedan rituals. In native states their original jurisdictions have not been interfered with, and, on the whole, the Kazis form a very useful and indispensable class of district and village officers. In the British provinces, however, their executive character is not recognized, either as executors of public deeds or censors of morals; but as connected with the drafting and execution of wills, contracts of betrothal and marriage settlements of dowry, and social questions belonging to their own faith, marriage, circumcision, and the rituals and services of the Mahomedan creed, their functions still continue. In the British provinces their sentences of divorce may not be strictly legal, but nevertheless are not disputed; while in native states their original powers are in no wise impaired.

It is in many respects strange that the British Government should have neglected or purposely set aside this class of hereditary officers, and curtailed or abrogated powers which might have been turned to good account among the Mahomedan population of India, in a class of officials more closely connected with the people, rich and poor, high and low, in all relations of social life, than any other. While in most instances hereditary grants of land, and other vested rights, fees, &c., have been confirmed, it would have been advisable perhaps to have recognized the powers of the Kazis, and, while insisting upon full qualifications,

to have ensured an efficient body of officers. In western India this has been done to a great extent; but it is feared that, under the absence of any regular provision, the Kazis elsewhere have been converted into a discontented class, which has now no incentive to raise itself from a condition of general ignorance. Among such classes it is, that traditions of past Mahomedan power linger more keenly than any others, and are too often turned to bad account. As local law officers the Kazis are not of sufficient standing or education to become valuable; and in any case they could only become available in the administration of Mahomedan law. This is not now needful; but their services in the other capacities already enumerated, and in the furtherance of education, might be turned to excellent account, and thus a class of officers might be maintained in a legal and practically useful state, who otherwise form excellent mediums for the promulgation of political discontent, and that fanatical opposition to all educational progress, which is so strongly characteristic of Mahomedan communities in all parts of India.

The Photograph represents a respectable individual of the Kazi class, who has strong Mahomedan features of the Arab type. He wears a Cashmere shawl, twisted round his head as a turban; another handsome shawl folded round his shoulders; while his tunic is probably of quilted chintz or figured silk. His head is shaved, and the moustache cut away in the orthodox manner. On the little finger of his right hand is his official signet-ring; and the open book before him may be the Koran, or a work on Mahomedan law which he is consulting. Bareilly, where he resides, possesses a large Mahomedan population, among which the Kazi is no doubt a most useful and necessary functionary.



KAZI.

MAHOMEDAN JUDGE.

BAREILLY.

(118)

RAJPOOTS OF BAREILLY.

(119, 120)

RAJPOOT (Raja Pootra, the sons of princes) is the title claimed by all of the Kshuttri, or second grade of Hindoos, according to the established four great divisions of Brahmin, Kshuttri, Vyse, and Soodra. Of these the Kshuttri are the military class or warriors, and belong to the original stock of the Aryan invaders and conquerors of India. Colonel Tod, in his History of Rajpootana, traces the genealogies of many of the Rajpoot tribes and their princes to a very early date, and relates the history of their divisions, and the struggles by the Solar and Lunar races for local supremacy, as detailed in the Mahabharut. There can be little doubt that the northern Indian armies, which opposed Alexander 330 B.C., were chiefly formed from Rajpoot levies, and from none of the people of India did the early Mahomedan invaders experience more constant and devoted opposition than from the various clans of Rajpoots. The chronicles of the earliest Mahomedan kings of India also, give details of constantly recurring campaigns against them, and of their eventual reduction to the condition of feudal tributaries. Long antecedent to the Grecian invasion of India, the Kshuttries, under Rama, King of Oude, had invaded the south of India, and conquered Ceylon, laying the foundation of civilization among the rude and barbarous tribes whom they encountered there, and colonizing also many portions of the southern portion of the peninsula, which eventually formed the powerful and civilized kingdoms of the Pandoos and Cholas, of Madura and Kanchi, the Andras of Warungole, the Chalukyas of Kulyan and Guzerat, and others, of which many splendid architectural remains are the still existing monuments. In the north and north-west of India, however, several independent states, such as Jypoor, Joodhpoor, and others, yet flourish, while the power of their Mahomedan conquerors has perished.

Rajpoots are divided into many classes and clans, some of which can intermarry; while others, as well from the assumption of exceeding purity of descent, as from degeneracy of mixed extraction, can only marry in their own grades. There is no class of Hindoos in India so fastidious upon the score of unblemished descent as the Rajpoots, and, as a consequence, none more difficult to satisfy in marriage

contracts. As an unhappy consequence of these prejudices, female infanticide has been very largely practised among all Rajpoot clans and families of India. Soon after the cession of the province of Benares to us, when Mr. Jonathan Duncan was its superintendent, infanticide was found by him to be a common custom, and his inquiries disclosed a fearful annual destruction of female infants. His endeavours to suppress it were unremitting while he remained there, and were renewed with great zeal, philanthropy, and persistence, in the northern part of the Bombay presidency, of which he became governor. It is only within the last few years that it has been possible to check this shocking crime: and it is to be feared that it continues in many localities, notwithstanding the measures which have been taken for its prevention. Commencing with the earliest endeavours of Mr. Duncan in Bengal, the efforts of political officers have in turn been directed to the whole of the states of Rajpootana proper, and to those of Kach, Kattiawar, and Guzerat. In most of these, the local chiefs and princes have seconded their efforts with every indication of goodwill in regard to the success of the measure; and by the punishment of offenders, and the encouragement of those who have preserved their female children, as well as by reducing the expenses of marriages and the fees of Bhâts or bards which were before exorbitant and extortionate—have materially assisted the progress of this reform. There is, perhaps, no social question connected with the British administration of India, which affords more interest in its details of progress, and in which success has been so chequered with failure, as that of the suppression of female infanticide. No criminality, either by law or usage, had ever been attached to it; and by the greater portion of the Rajpoot classes, rich and poor alike, the destruction of female children was considered necessary, nay, unavoidable, in order to preserve the honour and purity of families and their connections. Immediately on the birth of a female infant, it was either smothered in a bowl of milk, or opium was administered, which destroyed the child. We see by the official reports, that while mothers acquiesced in many cases, there were others whose tender maternal instincts resisted the dreadful sentence, and fearful scenes were enacted in the private apartments of Rajpoot ladies, which were ultimately disclosed. It may now be said, however, that in most localities of the British provinces, the destruction of Rajpoot female children has ceased, that the census return shows a fair proportion of girls to boys, and that the difficulties of marriages have been greatly overcome. In native Rajpoot states, the engagements of chiefs and princes with us, and the system of registering female births which has been introduced, have contributed in a large degree to the success of this measure; and thus thousands of lives have been saved, which, under former custom, would have been infallibly sacrificed.

Rajpoots usually affect martial habits and professions only, especially when they leave home. Our regular native army, and the police, contain large

proportions of them; but there are many tribes of Rajpootana proper, such as the Rahtores and others, who refuse the restraints of discipline, and who are to be found among the levies of native armies only. Rajpoots are also landholders and farmers, one member of a family holding and cultivating the ancestral property, the others entering general service as soldiers. They do not often engage in trade, particularly those of the purest descent; when they do so, it is in its highest branches, as bankers or dealers in money, jewels, or valuable products, and manufactures. Almost as a rule, they despise high class education, and, for the most part, are apparently more indifferent to intellectual aims and exertion than other Aryan Hindoos; there are, however, instances among them of high scientific attainments, of which the celebrated astronomer Jey Singh, is a remarkable example. For the most part, Rajpoots of all classes are a robust, high-bred, handsome people, both male and female. The men have generally prominent marked features, and the women, if not possessing the soft tender beauty of many other Hindoo tribes, are finely formed, and the general cast of the countenances of all is unmistakeably Aryan or European. In colour, they are frequently fair and ruddy, with grey or hazel eyes, and brown hair, and are never bluish-black, like the tribes which belong to the aboriginal stock of India. Rajpoot females, except of the lowest and poorest classes, are rarely to be seen abroad, unless, indeed, closely veiled, being even more jealously secluded after they have attained womanhood, than Mahomedans. Both males and females are strongly addicted to the use of opium, and by some spirits are also indulged in. Flesh is not ordinarily eaten, and many take vows against the use of it in any shape; but mutton is not prohibited, nor the flesh of wild hog.

The subject of Plate 119 appears to be a substantial farmer, or, perhaps, a banker, by the thin gold chain about his neck. He carries his sword as the invariable appendage of a Rajpoot gentleman, which he never discontinues in public; and his plain suit of cloth, with brocade trousers and a shawl about his waist, form a costume at once simple and elegant.

No. 120 is evidently a person of higher rank, and is most probably a zemindar or landholder. His tunic is richly embroidered on the shoulders and breast; he wears an embroidered sword-belt, gold upon velvet; his turban is a shawl handkerchief, or muslin striped with gold. Rajpoots, both male and female, are fond of dress of the richest and gayest colours. The costume of the women is invariably a very voluminous petticoat, in the richer classes of brocade or satin, which is tied round the waist, and a boddice, which fastens at the back, and over it a muslin shirt, which falls over the petticoat. Above all these is a scarf of muslin brocade, or plain white, which is folded once round the body, and passing across the head, falls to the side and back in graceful folds.



RAJPOOT.

HINDOO.

BAREILLY.

(119)



RAJPOOT.

HINDOO.

BAREILLY.

(120)

PATHANS OF BAREILLY.

THE Mahomedans of India are divided into four general classes without distinction by creed; namely, Syud, Sheikh, Moghul, and Pathan. Of these the two first are the most numerous and most ancient, the Syuds claiming to be the descendants of Mahomed, through Fatima his daughter, and the Sheikhs constituting the remainder of those professing Mahomedanism, who formed the great bulk of the people. Pathans as well as Moghuls are Syuds and Sheikhs; but a clannish and exclusive spirit has, in the main, kept them separate. The Moghuls are the descendants of those immigrants into India who followed the Tartar and Toorky invasions and dynasties, and who always constituted large proportions of the Imperial armies; and the Pathans belong to the races of Afghans who, the original Mahomedan invaders of India, founded many dynasties of kings and emperors of Delhi, and gradually formed colonies in many portions of the country. Bareilly is the capital of the province of Rohilkund, and the term is derived from Rohilla, an appellation which attaches itself to all Afghans, most particularly to the inhabitants of the passes into Afghanistan, and their neighbours the tribes inhabiting the country to the north-west of the Punjab, who were doubtless the progenitors of those of Rohilkund. During the continuance of the several Afghan or Pathan dynasties of Delhi, the Rohillas or Pathans attained very considerable local influence, and settled themselves in the fertile provinces below the Himalaya range, and in particular near Bareilly, the provinces around which were eventually called Rohilkund. From this locality the Imperial armies were constantly recruited, while the ranks of the Afghan settlers were as constantly augmented by emigrants from the original tribes. It was a body of this Pathan cavalry which accompanied Allah-ood-deen to the Deccan in 1310, and established the Mahomedan power there; and when the first Bahmuny dynasty of the Deccan was founded by Hassan Gungoo, himself of Afghan descent, his victories over the Imperial troops sent to reduce him, were mainly attributable to the fidelity and bravery of the Afghan or Rohilla cavalry, which then constituted the main body of his army. From that period the Pathans settled in the Deccan, and in the kingdoms which eventually grew out of the Bahmuny dynasty, rose to considerable power. It was, however, in Rohilcund only, that they attained for a short time an independent government. On the breaking up of the Mogul empire of Delhi, consequent upon

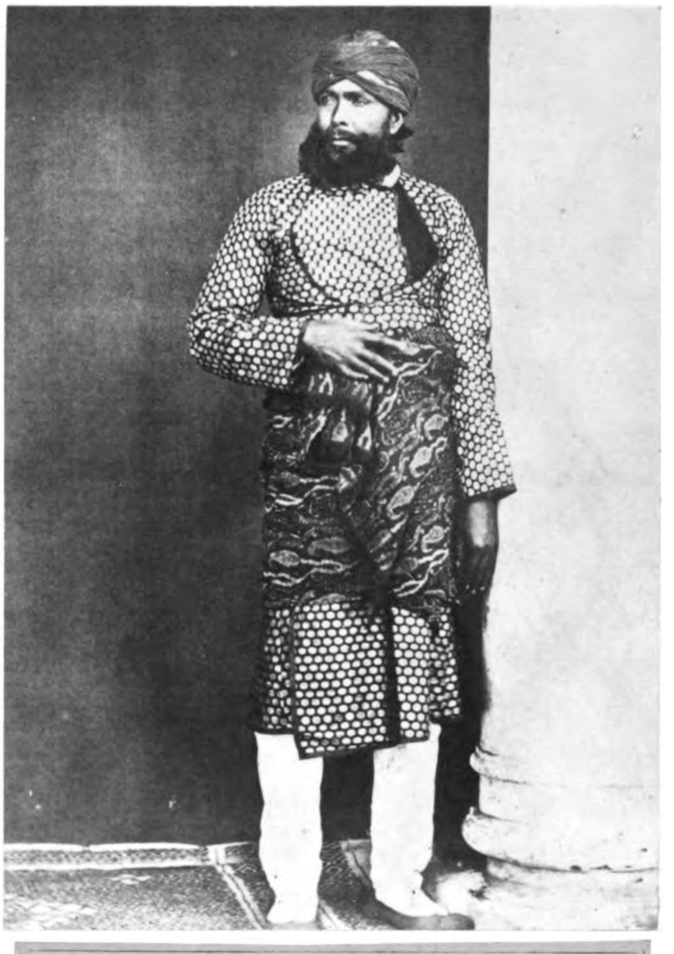
the incursions of the Mahrattas and its own inherent weakness, the Rohillas of Rohilcund, under their chieftain Hafiz Rehmat-oolla-khan, defied the power of the Nawab Wuzeer, of Oude, and assisted by the Mahrattas, attained a local power which he could not subdue. This led to a British force being employed for the purpose under a treaty between Mr. Warren Hastings and the Nawab of Oude, in 1773; and in 1774, the Rohilla chieftain was defeated and slain in action, and the independent power of the Rohillas or Pathans ceased.

Since then the Pathan power, in the north-west provinces, has never been revived; and although Ameer Khan, of Tonk, and a few other military chiefs of the old Mogul dynasty, succeeded in retaining their estates amidst the troubled period which attended the final extinction of the empire of Delhi, neither there, nor in the south of India, have the Pathans attained any permanent power, though the native Mahomedan armies, especially the cavalry, have been mainly recruited from these tribes, and to the present time our own irregular cavalry, in all parts of India, is for the most part composed of them.

The Pathans are a warlike race, and make brave and hardy soldiers, but they are somewhat impatient of control, and it is difficult to render them fully amenable to discipline. They have rarely entered the infantry portion of the native army, and are best fitted for cavalry soldiers or irregular levies, such as the police. They have not mixed with the ordinary Mahomedan population of India, and have, by marrying exclusively into their own Affghan tribes, preserved a peculiar and eminently national character. Many of them are very fair, and have the grey or blue eye of the parent stock, with brown hair. Their women are described to be very handsome; but they are, if possible, more jealously guarded than any other of the Mahomedans.

The Pathans, besides being soldiers, are dealers in horses, as well as breeders of them to a great extent. They are also bankers and money-lenders, not objecting, on religious grounds, to taking usurious interest. They are often successful administrators of provinces under native Governments, but in such positions are not unfrequently violent and cruel. Among the tribes are found many dissenters from the orthodox faith: not a few of them are Shiahs, and others believers in the "Ghyr Mehdavee" doctrines, which recognise a further revelation by a prophet who is to appear hereafter.

Wherever Pathan dynasties have existed in India, their architectural remains are of a magnificent character. At Delhi and Agra, at Beejapoor, at Mandoo and Boorhanpoor, ruins of palaces, mosques, and mausoleums attest the magnificence of their founders; but it is by their noble fortifications, as well in their scientific strength of construction, as in the picturesque character of their architectural embellishments, that they are perhaps most prominently distinguished throughout India.



PATHAN.

MAHOMEDAN OF AFGHAN DESCENT.

BAREILLY.

(121)

KISAN.—BAREILLY.

(122)

THIS photograph represents a man of the Kisán caste. They are Hindoos of low rank in the social scale, and devote themselves mainly to agriculture, rarely following any other occupation.

The word Kisán, in Sanscrit, signifies husbandman, peasant, or farmer, and is applied in a general sense to those who cultivate another person's land, paying rent, and supporting themselves on the profits. The term is local, and does not extend to other parts of India, where the same tenure exists under different appellations—distinct, however, from that of the actual proprietor of the land. "Kisán" can hardly be said to express a "caste:" it is more properly the term applied to a peculiar tenure and occupation. But following the example of other Hindoo occupations, the Kisáns, by intermarriage, and by observing the same ceremonies, and very possibly by uniting themselves under the spiritual guidance of some local or religious teacher, have virtually resolved themselves into a local sect. In reality they are Hindoos of the Soodra, or lowest caste division; and their mode of life and religious belief does not differ from the same classes of the purely agricultural population elsewhere.

The costume of the figure represented is a small white turban, a mirzaee, or short jacket of cotton cloth, and a dhoti, or waist cloth, also of cotton. Over his shoulders he has cast his ruzzai, a light quilt of padded cotton cloth, printed in the country.



KISAN.

HINDOO.

BAREILLY.

(122).

NANUKSHAHEE FAKIR.

THE Photograph represents a Fakir of the sect of Nanuk (the founder of the Sikh religion), and therefore a Hindoo. The word Fakir, Fuqueer, or Phakir (for it is spelt in all these ways), properly signifies any poor or indigent person; but its usual acceptation is that in which it is here used—to denote a religious mendicant, most commonly a Mahomedan, who wanders about the country and subsists on alms. Many orders of these, named after their founder, or some peculiar practice or doctrine, are known in Hindoostan. They are generally divided into two classes:—Ba-shara, "with the law;" these follow the precepts of the Koran, and are allowed to marry, they are also called Salik, travellers or pilgrims; and Be-shara, "without the law" (also called Majzub, "abstracted"), who lead a life of celibacy and seclusion, and whose superior sanctity is such as to place them above the necessity of observing the rules of the Koran. The chief Hindustani Fakirs are Kadaria, Chishtia (these are usually Shiahs), Shutaria, Mudaria (these are often jugglers, or lead bears or monkeys), Malary, Jalalia, "Bawa piari ka fakiran," who dress in white. There are also the Rafai, who appear to beat, cut, and wound themselves without suffering inconvenience, and, in the belief of the faithful, can cut off their own heads and put them on again. To the above may be added the Sohagia, who dress like women, wear female ornaments, play on musical instruments, and sing and dance; also the Nakshbandia, who only beg at night, carrying a lighted lamp. There are other distinctions; not to mention the numerous impostors, who, at the Muhurrum, assume the character and garb of Fakirs, in different ridiculous personations, for the amusement of the populace and the collection of alms.

Fakirs frequently pretend to supernatural gifts of abstinence and abstraction from mundane things. One story narrated by Steinbach (*Punjaub*, p. 162) is so singular that we reproduce it *in extenso*:—

"A Fakir presented himself at the court of the Maharajah Runjeet Sing, and offered for a reward to allow himself to be buried alive for any indefinite period. The Maharajah, supposing the man demented, refused to permit the experiment; but, wearied out by the importunities of his courtiers and the man's pertinacity, at

length gave a reluctant consent. After ten or twelve days' preparation, the Fakir gave notice of his readiness to undergo the trial, Accordingly, in the presence of the whole court, after placing himself in a sitting posture, he was covered over and sewn up in cere-cloth, somewhat after the manner of an Egyptian mummy, and placed inside a large wooden case, which was strongly riveted down, and the Maharajah's own seal put upon several parts; the case was then lowered down into a brick vault, previously made for the purpose, and the whole covered with earth, after the manner of an ordinary grave. Corn was then sown in the earth, which sprang up during the period of his interment; an entire battalion was placed in charge of the grave, four sentries mounting guard over it during the day, and eight in the night. At the expiration of forty days he was disinterred, the whole court as before being present, when everything was found in precisely the same state, and on the case being opened the Fakir was discovered in the same sitting posture, apparently lifeless. He was speedily extricated from his covering, and, pursuant to the instructions given, hot bread was applied to his head and feet, and also his body bathed with hot water. After a couple of hours, incredible as it must appear to every rational person, the Fakir not only gave symptoms of returning life, but in the course of the day, though very feeble, he was perfectly restored. The author repeats, that, not having been actually present, he does not vouch for the truth of this extraordinary circumstance; but he has been assured of its truth by so many persons who were attached to the court, that he can only leave it to his readers to form their own conclusions upon the matter. Similar experiments, moreover, were made upon the same individual by two officers in the Bengal army, and with a like result. The Fakir stated that the secret was not confined to himself alone, that any person could qualify himself for the performance of it, and in an article which appeared in the *Asiatic Journal* shortly after, in allusion to this circumstance, it was stated that the art of prolonging life to an incredible degree without air or nourishment, was not unknown to the ancients. It was remarked that during the interment of the Fakir, neither his hair nor nails had grown."



FAKIR.

HINDOO: DISCIPLE OF NANUK.

BAREILLY.

(123)

MEMBERS OF THE BAREILLY MUNICIPAL COMMITTEE.

(124)

NO. 1. SHEIKH KHYROODDEEN AHMUD BUHADOOR, Deputy Magistrate and Deputy Collector and Secretary to the Municipal Committee.—This gentleman is distinguished for his loyalty to our Government. He was formerly in the army, and has seen a good deal of service. He was educated at the Bareilly College.

No. 2. LALLA LUCHMINARAIN.—A Khutri. Formerly an inhabitant of Delhi, and now the head of a large banking firm at Bareilly. He was educated at the Bareilly College, and speaks and writes English.

No. 3. NAWAB NEAMUT KHAN.—Is descended from Hafiz Rehmut Khan, the former ruler of Rohilcund. Neamut Khan remained loyal when his cousin, Khan Buhadoor Khan (afterwards hanged for murder during the revolt), rebelled against the British Government in 1857.

No. 4. RAJAH KHYRATEE LOLL.—Khayet. A large landholder in the Bareilly district.

No. 5. MOONSHEE BULDEO SINGH.—Is of the same caste, and is also a considerable landholder.

No. 6. GUJADHUR LOLL.—A Bunnea by caste, and a large sugar manufacturer and banker of Bareilly.

The admission of respectable native gentlemen to a share in the local government of their own towns was one of the remarkable and beneficial acts of the administration of Lord Dalhousie, and has in most instances been attended with great advantages. The Municipal Committees have charge of the local town police, and of the conservancy and the expenditure and application of town funds; and while these offices give them a certain rank among their fellow-townsmen, they relieve the executive of many minor duties and details, which it was hardly possible to carry out in an efficient manner. The admission of natives of India to a share in their own government is being extended, as far as possible, by gradual steps, and by carefully watching results; and among other measures, that of the establishment of municipalities holds a deservedly high place in public estimation.



MEMBERS OF THE

BAREILLY MUNICIPAL COMMITTEE.

BAREILLY.

(124)

RUGNATH SAHAI.

(125)

RUGNATH SAHAI is a Hindoo inhabitant of Putteealee, in the district of Etah, and of the caste Kayeth Suksaina. There are several sects of Khayets, who class themselves according to the localities from which they take their origin. They are nearly all well-educated men, who fill the principal subordinate offices under Government in the civil department. They are good accountants and clever men of business. Excepting in some instances where their hereditary right of succession to certain appointments is recognised and they establish themselves in particular places, they usually go long distances to find employment, and do not often confine themselves to the homes of their fathers. They worship the God Vishnu. Occasionally they pledge themselves to abstain from animal food and spirits, but ordinarily they live on mutton, fish, vegetables, bread, rice, &c., avoiding beef, which is held in abhorrence by all Hindoos. They are a peaceable race, and live to the age of sixty or seventy years. The age of Rugnath Sahai is forty-seven years; his height five feet; complexion rather fair, eyes and hair black.

The Khayets were the most universally employed and most faithful and trusted of all Hindoos in the Imperial Mahomedan service of Delhi and the several local dynasties of Northern and Eastern India which in turn became independent. Many of them rose to the highest rank as ministers of finance; and the public departments of the Treasury and of account were almost entirely managed by them. They were always good Persian scholars, and were not unfrequently employed also as secretaries, and in the departments of public correspondence, civil and political. One of the most remarkable political characters of modern times, the Maharajah Chundoo Loll, who rose to be prime minister to his Highness the Nizam of Hydrabad, belonged to this caste, and was in many respects an able and devoted servant of the Nizam's family, having served to an advanced age, three successive princes of the dynasty. His ancestors, among many other Khayets, accompanied the first Soubadar of the Deccan in his assumption of that authority, and have remained faithful to their allegiance ever since: a grandson of the Maharajah's being at the present time Péshear, or Finance Minister of the Hydrabad State; and the representatives of many Khayet families hold high offices in the same and other departments of the local administration.



RUGNATH SAHAI.

HINDOO.

ALLYGHUR.

(125)

KHULLEEFA DAOOD.

(126)

KHULLEEFA DAOOD is a Mahomedan, and belongs to the so-called Buni Israeel, *i.e.*, descendants of Israel; in other words, he is of Jewish origin. His ancestors originally came to Hindostan with the Emperor Allah-oo-Deen Ghoree from Persia, and the tribe have since resided in the city of Coel (Allyghur) for upwards of 800 years. The males of this family were for many generations employed as tutors to the sons of the reigning kings. Since the British accession they have taken service under Government in various capacities in the civil department. They are orthodox Mahomedans of the Soonnee sect, shrewd and clever, with a disposition for intrigue. Their diet is beef, mutton, fish, fowl, vegetables and grain of every kind; and they frequently live to the age of eighty or ninety years. The age of Khulleefa Daood is eighty-seven years; his height five feet two inches; complexion dark, eyes black, though dimmed by age, hair and beard white.



KHULLEEFA DAOOD.

MAHOMEDAN.

ALLYGHUR.

(126)

PUNDIT RAMNARAIN.

(127)

THE Photograph represents a Pundit, or Brahmin religious instructor, Ramnarain by name. He is an inhabitant of Coel (Allyghur), where the family have lived for upwards of 200 years. They are the religious instructors of the people, and professional astrologers and fortune-tellers. They also preside at marriage ceremonies, and have certain established fees which they receive from the wealthier classes of Hindoos, and especially from the Bunneahs. They are votaries of the goddess Devee or Kali, but, as Brahmins, all other deities of the Pantheon are included in their worship. It is hardly credible how much of the observances of the Hindoos, even of the educated and respectable classes, is dependent upon lucky or unlucky days and hours, as decided by Pundit astrologers. Not only do the grave questions of marriage, of journeys, of buying and selling, of serious undertakings of all and every kind, depend upon the astrologer's counsel, but the putting on of new clothes, being shaved, having the hair and nails trimmed, paying visits, giving entertainments and the like, as well as reaping or sowing fields, planting trees, commencing buildings, or repairs, must all be decided, as to the most proper and fortunate hours, by the Pundit; and in short, there are no questions of social significance or necessity, which, in most Hindoo families able to pay for them, are not referred for the Pundit's advice and decision, and are decided on the peculiar aspects and conjunctions of the planets. Many Pundits are well read in astronomical science, and are able to calculate eclipses of the sun and moon on a principle which gives results very close to our own; and part of their ordinary profession is to construct almanacks for the coming year, wherein not only are all eclipses determined, but the positions of the planets in the signs of the zodiac for every day and hour of the day; lucky and unlucky days are specified, and in some instances wars or disturbances which may threaten are predicted, or the contrary in peaceful and undisturbed days during the year. Pundits are well-educated men according to the Hindoo system, and are able to read and expound the sacred writings; nor can the title of Pundit, which signifies learned, be assumed without

examination before the elders of local Sanscrit colleges. Their general disposition is peaceful. Their diet is bread, pulse, milk, sweetmeats, and vegetables. They abstain from animal food of every kind, and spirits, and they live to the age of sixty or seventy years. Ramnarain's age is thirty-four; his height five feet two inches; complexion tolerably fair; eyes and hair black.



PUNDIT RAMNARAIN.

HINDOO PRIEST—BRAHMIN.

ALLYGHUR.

(127)

PUNDIT AFTAB RAE.

(128)

AFTAB RAE, like Ramnarain, is a Pundit, or expounder of the Hindoo sacred books. He is a Brahmin of Cashmerian origin, but his family have lived at Lucknow for more than a century. He has himself resided in Allyghur and the neighbouring districts for nearly fifty years. Persons of this class are rarely to be met with in this part of Hindoostan. They are for the most part shrewd, clever, and designing. Their habits are migratory, generally seeking employment in the civil department under Government. They go any distance to obtain it. They are Brahmins by caste, and a keen-eyed, crafty race. Their food is mutton, fish, vegetables, and grain, but not beef; and they generally live to the age of seventy or eighty years. Aftab Rae is seventy years of age; his height is five feet six inches, complexion fair, hair and eyes grey.



PUNDIT AFTAB RAE.

HINDOO PRIEST—BRAHMIN.

ALLYGHUR.

(128)

GUNGA RAM BOHRA.

AGED thirty-five years; height five feet two inches; complexion dark, with black eyes and hair. He is an inhabitant of Kanchrowlee, district of Allyghur. The family have lived in the last-named and the neighbouring village of Gyndowlee for many generations past. The Bohras are professional money-lenders and usurers, and also frequently acquire landed property. Their habits are settled, though they sometimes go long journeys on business connected with their calling. Their religion in the North-Western Provinces is Hindoo (Brahmin), and they are worshippers of the gods "Doorga" and "Mahadeo." They are an avaricious race, greedy of gain, but timid and spiritless. Bohras are to be found in many other parts, especially in Central and Western India. Their food is grain of every description, vegetables, milk, and sweetmeats, but they take no meat nor do they drink spirits. They usually attain the age of seventy or eighty years.

The Hindoo appellation Bohra, which belongs to this caste, must not be confounded with the "Bohras" of Guzerat and Western India, who are a sect of Mahomedans, following, however, the same profession of bankers and general merchants.



GUNGA RAM BOHRA.

HINDOO.

ALLYGHUR.

(129)

THAKOOR HEERA SING.

(130)

HEERA SING is a Rajpoot Thakoor, or nobleman of the Jadoon caste, residing at Judbunsee. His native place is Somna, in the Allyghur district. He possesses large landed property, which he manages in person. The Jadoon tribe is peculiar to Allyghur and the neighbourhood, and is not found elsewhere in any large numbers. They are Hindoos, and hold the river Ganges in great veneration. They are peaceful in habit, and live on vegetables, milk, and grain of every description, avoiding animal food and spirits; and many of their ancestors have attained the age of eighty years and upwards. Thakoor Heera Sing is fifty-five years of age, about six feet in stature, complexion dark, with black eyes and black hair, mixed with grey.



THAKOOR HEERA SING.

HINDOO LANDHOLDER.

ALLYGHUR.

(130)

THAKOOR TEJ SING.

(131)

TEJ SING is a Hindoo nobleman of the Jât tribe, and an inhabitant of Pisaweh, district Allyghur, where the family have resided time out of mind. This gentleman, and his brother Shib Sing, are proprietors of a large estate, known as the Talooka of Pisaweh, and they live on the proceeds of their property. They belong to a numerous tribe found chiefly in this district, and united by ties of kindred and clanship. The lower orders are simple cultivators, and seldom quit their abodes except for military service. They are an honest, independent race, and many good soldiers have been obtained from amongst them since the mutiny; the present 14th Regiment of Bengal Native Cavalry being composed entirely of Jâts enlisted in Allyghur. They are strict Hindoos, and venerate the sun, the river Ganges, and the god Mahadeo. Their food is game, especially wild pigs; also mutton, vegetables, bread, rice, and grain of every description, but not beef. Tej Sing is twenty-eight years of age; his complexion dark, and his eyes and hair black. He is above six feet in height, and the family are remarkable for their great height and size.

The Jâts or Jauts are a tribe of Hindoos widely spread in Central and Western India, and are a bold, independent class of agriculturists, closely connected by clanish ties, who have proved themselves on many occasions to be brave and excellent soldiers. Their largest settlement in Central India is in the territory of Bhurtpoor, the Rajah of which principality is their acknowledged head. Their establishment in this province dates only from the close of the Emperor Aurungzede's reign, when the tribe, having plundered the royal camp, took possession of their present location under their chief Chooraman, who founded Bhurtpoor, and could not be displaced. It will be remembered that on the first siege of Bhurtpoor, which was undertaken with very insufficient means considering the enormous strength of the fort, the British force was defeated, the storming parties being repulsed with immense loss. Hence a belief arose that Bhurtpoor was impregnable to British arms, and it became a rallying-point for the disaffected of all classes,

which involved a second attack upon the place in the year 1826, when, after a memorable siege, the fort was carried by storm, and the prestige attached to it for ever broken. Its defences were destroyed, and the young Rajah, then a minor, was taken under the protection of the Government of India. Since then the circumstances of the Bhurtpoor state have been very prosperous, and the Rajah evinced decided loyalty during the rebellion. His tribe have given up their warlike habits, and are now peaceful and very industrious farmers.

In the *Asiatic Journal* for May, 1827, Colonel Tod, author of the celebrated work on Rajpootana and the Rajpoots generally, maintains that the Jâts are of the same stock as the Getæ and Massagetæ of ancient classical writers. He assigns to them the same origin as the Jutts of Jutland, in Denmark, who were the invaders of England, and traces them to the stock of the original Aryan or Scythian conquerors and colonists of India. Nor is this, perhaps, improbable, as the Jâts exhibit, as a race, no affinity with the aboriginal inhabitants, whose characteristics and present condition differ very inconsiderably from their original status. Few of these tribes, comparatively speaking, have adopted settled habits or occupation, or evinced a disposition to enter within the pale of the Hindoo religion or its civilization. The Jâts, however, since they were first known, and in their earliest settlement on the banks of the Indus, have always, by remote tradition, been Hindoos, and have those settled habits which belong especially to owners and cultivators of land. In this respect they correspond with the descriptions, in the Vedas and the code of Manoo or Menu, of the fourth classes of Aryan society, who were termed Sudras, and they still correspond, more remarkably perhaps than any other class of India, with their original condition. By some authorities, however, and even by their own traditions, the Jâts are considered to have been descended from the Rajpoots—as an inferior caste, perhaps illegitimate. But this does not seem so consistent with their clanish attachment and eminently peaceful profession as laborious and skilful agriculturists, as the independent Aryan descent which Colonel Tod claims for them.

Perhaps the first authentic information in Indian history with regard to the Jâts is to be derived from Ferishta, who states that in his retreat from India, the army of Mahmood of Ghuzni suffered severely from the attacks of the Jât soldiers. They were in frequent revolt against the subsequent Emperors of Delhi, and contrived to maintain their independence by their brave and resolute resistance to Imperial oppression and misgovernment. There are many Jâts in the Punjab, and the Sikhs, for the most part, are descendants of Jât families who were converted by the great Sikh reformer Gooroo Nanuk. It is by no means improbable that the Jâts of the Punjab and Central India were the original opposers of Alexander the Great; and against the Mahomedan invasions of the country the Jâts were ever foremost in its defence.



THAKOOR TEJ SING.

HINDOO LANDHOLDER: JĀT.

ALLYGHUR.

(131)

POORUN SING.

(132)

POORUN SING is a Hindoo inhabitant of Godha, district Allyghur, where the tribe to which he belongs has lived for hundreds of years. They are land-owners, and support themselves by the proceeds of their property. They sometimes travel on business, and their pursuits and dispositions are now generally peaceful, but they are reckoned a proud and warlike race. They are Hindoo Rajpoots of the Bais sect (*see* No. 78), and worshippers of the Ganges. They are also to be found in other parts of India. Their food is game, mutton, fowl, bread, rice, vegetables, milk, sweetmeats, &c., but not beef; and members of this family are said to have lived to the age of 100 years and upwards. Poorun Sing is forty-two years of age, he stands five feet six inches high, his complexion is tolerably fair, and his eyes and hair black.



POORUN SING.

HINDOO RAJPOOT: BAIS TRIBE.

ALLYGHUR.

(132)

HOTEE LOLL.

(133)

HOTEE LOLL is a Hindoo belonging to the Bunneah, or trading, caste, and of the Baraysanee sept. He is an inhabitant of Hattrass, a large commercial town in the district of Allyghur, of which he is a native. He belongs to a class found in various parts of the country which are mostly dealers in grain, cotton, sugar, and other products, and sometimes, like this man, bankers. Their trading pursuits render them members of established communities, and they seldom leave their homes for any length of time. They are Hindoo followers of Vishnu, naturally timid, and devoted to commercial pursuits: peaceable and orderly, they are shrewd and calculating in their dealings. Their diet is bread, rice, vegetables, and milk, and they avoid animal food of every kind. Their degree of longevity varies from forty to sixty years. Hotee Loll is twenty-seven years of age, and five feet four inches in height, of a sallow complexion, with black hair and eyes.



HOTEE LOLL.

HINDOO BANKER OF HATTRASS.

ALLYGHUR.

(133)

JWAHIR LOLL—SAHOOKAR.

JWAHIR, or Jowahir Loll, is of the same (Bunneah) profession or calling as Hotee Loll, but of the Surongee subdivision of the Jain caste. He is an inhabitant of Coel. By profession he is a banker, and he and his partner are also extensive landholders. This class of natives are usually moneyed men, cunning and unscrupulous. They employ themselves in the ordinary business of their calling; living in their homes, which they seldom quit (excepting when they go on a pilgrimage, or accompany a marriage procession), and year by year adding to their wealth, and extending their landed possessions. Their religion is Jain, and as they worship the god "*Parusnath*," all Hindoos are intolerant towards them, it being pronounced by orthodox Hindoos contrary to their tenets to pass by the idol Parusnath, or see its temples built near their own. Like all Bunneahs, the Jains are a timid, peaceable race. They never use animal food, and hold it sinful to take life of any kind. A peculiarity amongst them is that they never eat at night. They live to the age of sixty or seventy years. Jwahir Loll is thirty years old, five feet six inches in height. His complexion is dark, and eyes and hair black.

Although the Jains have in some respects admitted the tenets of the Hindoo (Brahminical) faith into their own system, rejecting its idolatry, &c., yet for the most part it is essentially different, and is, in fact, a dissent only from the ancient Buddhist religion. After the suppression of Buddhism by the resuscitated Brahminical power, about the second century before the Christian era, Jainism arose, and attained very considerable influence. Several great dynasties of Jain princes flourished—the Chalukyas in Guzerat and the Deccan; the Kalabhuryas, Yadavas, Rattas, Kadumbas, and Hoi Salas, of Western India and Mysore—from the second century before Christ, till the Mahomedan invasion of the south of India under Alla-oo-deen, in A.D. 1310, when the whole were swept away, and never regained temporal authority. Both in Guzerat, the seat of their principal dominion, and in the western districts of India and Mysore, the Jains have left the

noblest remains of Hindoo architecture as it may be called, which exist in India; and the costly temples of Mount Aboo, and those of villages in Dharwar, Belgaum, and Mysore, with their exquisite embellishments in stone carving, attest, to this day, the skill and graceful conceptions of their architects. A folio volume of Photographs of some of these remains, with historical and descriptive notices, has recently been published in London for the Society of Antiquaries of Western India, by Mr. Murray; and is the only publication which gives a true idea of the picturesque and ornate character of the best periods of Hindoo architecture. Although they have no temporal power at present existing, the Jains are a very numerous sect in most parts of India, and their members are known as wealthy and successful merchants and bankers in all great trading communities, particularly, perhaps, in Bombay and Guzerat generally.



JWAHIR LOLL.

HINDOO BANKER.

ALLYGHUR.

(134)

MOULVEE KWAJEH TORAB ALI.

(135)

KWAJEH TORAB ALI, a Mussulman, as indicated by his name, is an inhabitant of Coel (Allyghur), where he is, as the title Moulvee denotes, a lawyer, and pleads in the civil courts. He also possesses lands, and trades in indigo. The term "Kwajeh" is applied to all the members of this fraternity, because their ancestors were retainers or household servants of some of the reigning Kings of Delhi. They have established themselves in the city of Coel for nearly a century. They are not a numerous family, and are peculiar to this district. Their habits are settled. They are Mahomedans of the Soonnee sect, devout and fanatical. Their diet is beef, mutton, fowl, fish, game, bread, rice, vegetables, &c.; but they do not indulge in spirits. Their age is ordinarily seventy or eighty years. Torab Ali is forty-seven years of age, five feet nine inches in stature, and of swarthy complexion. His eyes are greyish, as are his hair and beard.



KWAJEH TORAB ALI.

MAHOMEDAN MOULVEE OR LAWYER.

(SOONEE.)

ALLYGHUR.

(135)

MEER INAYUT HOSEIN.

(136)

MEER INAYUT HOSEIN, a Syud Mahometan, as his name indicates, is an inhabitant of Jellalee, in the Allyghur district, where the family have lived for many generations. They are a numerous fraternity, found chiefly in the Oude districts, and, unlike other Mussulmans, they shave their beards. They generally live on the proceeds of their lands, but numbers of them hold office under Government in various capacities. They seldom leave their homes unless in quest of service. They are Syud Mahomedans of the *Shea* sect. Their usual disposition is peaceable, and those who live in this district did not take part in the rebellion of 1857. They eat beef, mutton, fowl, fish, vegetables, bread, rice, &c.; but, as far as possible, they avoid receiving food of every kind from the hands of Hindoos. This is a religious observance. Their age is from sixty to seventy years. The Meer is forty-eight years of age, and of fair complexion; eyes and hair black. Height five feet eight inches.



MEER INAYUT HOSEIN.

SHIAH MAHOMEDAN:

A SYUD OR DESCENDANT OF MAHOMED.

ALLYGHUR.

(136)

DULEEP SINGH.

(137)

DULEEP SINGH is a landholder of Kullianpoor, in the Allyghur district, where the family have been located for five or six hundred years. They are cultivators, with settled habits, subsisting on the produce of their lands; seldom, except in instances of the younger male members of families, now taking military service abroad. Their religion is Hindoo; they are Chohan Rajpoots, and are reckoned a brave warlike race, ranking next below Brahmins in caste. Their diet is ordinarily vegetables, grain, milk, &c.; but they do not object to eat the flesh of sheep, goats, or wild hog, except when they have become "Bhugut," or avowed religious professors, when they adhere to a vegetable diet, and live in all respects as Brahmins. Owing to their temperate habits, the Chohans of the district are remarkably long lived, attaining the ages of eighty and ninety years in many instances. They are "Soorujbunsi," or children of the Solar race, and are perhaps the haughtiest and most exclusive of all the great Rajpoot families which derive their existence from original Aryan stock. In contracting marriages, the pedigrees on both sides are investigated with curious interest; nor is the slightest family taint, either of illegitimacy, or inter-marriage with a lower tribe, wittingly passed over. The extreme exclusiveness and sensitiveness of the Chohan Rajpoots on this subject, and the difficulty of obtaining pure connections, led, previous to the British rule, to the practise of female infanticide, the official measures adopted for the suppression of which have been already detailed under the head "Rajpoots of Bareilly," Nos. 119, 120.

It may not be out of place here to sketch the ancient legend which is attached to the origin of the Chohans. This is still remembered with what may be termed national pride, and has been the theme of countless recitations by their poets and bards from remote periods of time; and being continued with untiring interest to the present, has, no doubt, conduced to maintain that high chivalrous spirit by which this tribe has ever been distinguished in India. The legend runs as follows:—At a very remote period, Brahmins engaged in the holiest rites on Mount Aboo,

were disturbed by malignant sprites and demons, who defiled their sacred places and sacrifices, and could not be overcome. Wearied out, they at length prayed to Siva (Mahadeo) at their fire fountain, to raise a warrior for their defence. First Prithidwara emerged from the fire, but proved unequal to the task. Next Chalooka and Pramara succeeded, who also failed. Prayers and incantations were renewed, and as the final libations were poured, a warrior of resplendent aspect with four arms, and of terrific power, appeared. He was Anhul, to whom the appellation of Chohan was attached. Divine energy was bestowed upon him by the Goddess Sacti, and he was blessed by her under her appellation of Asa Poorna, or Hope Fulfilled, by which she is still worshipped as the tutelary deity of the tribe. Anhul Chohan attacked the demons, slew many, and, aided by his three fire brothers, drove the remainder into the infernal regions. Henceforward, the four agni kulas, or fire races, were recognized as the re-establishers of Brahminical power. The Chohans subsequently attained sovereignty, and ruled over a large portion of India. Their wide sway may be traced as far south as Golconda, northwards to the Himalaya, and westwards to Lahore, Mooltan, and Sinde.

This legend has its real foundation in the depression which the Brahminical faith experienced in India for a long period, consequent upon the ascendancy of Buddhism, and the transition of Brahminism from the Vedic to the Puranic period of belief; and when in their extremity, foreign aid was invited by the Brahmins. Then bodies of Aryan warriors, probably Scythic, entered India in succession under different leaders, as denoted in the legend, and under the appellation of Agni Kulas or Agni Kools, not only reinstated Brahminism, but exterminated the Buddhists. Upon the ruins of their empire Hindu sovereignties again arose, under whose protection the Brahminical faith attained its highest power. It is difficult to fix a date for these transactions, but the best authorities assign to them an era nearly approaching to the Christian.

In A.D. 685, Hegira 63, Manik Rae, the Chohan King, met the first Mahomedan invaders of India, who were part of an army sent into Sinde by the Caliph Omar. He was killed, as also his son and heir Lot, the anniversary of whose death is still observed by the Chohans. The family then retired to Sambur, in Rajpootana, where they prospered; and most of the great Rajpoot families descended from it are known by the distinctive appellations of Hara, Kheechee, Mohil, Narbhána, Bhadorèa, Bhowréecha, Dhunárea, Bhágrécha, &c., and of these the Haras, Mohils, Bhadorèas, and Dhanareas, established independent kingdoms in various localities.

In A.D. 1170, the Chohans wrested Delhi from the Tüars, as recorded in inscriptions on a Jain temple at Morakuro, and on the column at Delhi. The family then professed the Jain faith, which, about this period, had attained great power. Throughout the subsequent vicissitudes of the Mahomedan conquest of

Northern India, and after the Rajpoot tribes had become feudatories and vassals of the Mahomedan imperial power, the Chohans maintained not only their noble chivalrous spirit, but their martial renown; and to them has been awarded the palm of intrepidity and heroic endurance of misfortune, above all other warlike tribes of India.

The respectable individual represented in the photograph wears no arms, and appears, according to his vocation, in an ordinary dress of quilted silk or chintz, with a shawl thrown over his shoulders; yet it is impossible to mistake the resolute expression of the countenance.



DULEEP SING.

HINDOO: FROM KULLIANPOOR.

ALLYGHUR.

(137)

IZZUT ALI KHAN.

(138)

IZZUT ALI KHAN, the subject of the photograph, is a Mussulman inhabitant of Coel (Allyghur), where his family have dwelt for seven or eight centuries. They are landed proprietors and holders of some rent-free grants conferred by early Mahomedan authorities, on the proceeds of which they live. They profess Mahomedanism, and belong to the Soonnee sect. Their dispositions and characters resemble those of Mussulmans generally; but one of the members of this family was killed in open rebellion against the Government in 1857. Their diet is mutton, beef, fowl, fish, vegetables, bread, rice, &c.; and they sometimes live to the age of seventy or eighty years. As a general rule, this class of Mahomedans is extremely ignorant, and has not been affected by the educational measures which have been provided by Government, any more than by the local teachers of their own sect. Belonging to the agricultural classes of the population, they have been Hindooized in a great measure, and are in the last degree superstitious; practising, especially their women, Hindoo rites in secret, and believing in the potency of magical charms, &c. Their fidelity as a class is very questionable, and their sympathies are more perhaps with the ancient powers, from whom their present rights are derived, than with those by whom they are perpetuated. It is not improbable that Izzut Ali Khan's family may have been originally Hindoos, perhaps Rajpoots, converted to Mahomedanism. His features are of the ordinary Aryan type of Northern India, and contrast peculiarly with those of the unmistakeable Mahomedan type of the succeeding photograph.

Izzut Ali Khan is fifty years of age, and of average (five feet six inches) height. His complexion is dark, and his eyes black; the beard and hair grey, but dyed black.



IZZUT ULLEE KHAN.

SOONEE MAHOMEDAN: FROM COEL.

ALLYGHUR.

(138)

SHAIR ALI SYUD.

(139)

SHAIR ALI SYUD is a Mahomedan of the Syud sect, or descendants of the Prophet, and of the Soonnee belief. He is an inhabitant of Gungeeree, in the Allyghur district, but of Persian origin. Gungeeree has been the residence of the family for upwards of four hundred years, ever since they left Timriz, in Persia. They are landowners, and employ themselves in the management of their property. Their diet is beef, mutton, fish, fowl, vegetables, and grain of every description; and their ancestors have lived to the age of seventy or seventy-five years.

The Syud is now sixty-four years of age, and about five feet three inches in height. His complexion is dark, and his eyes black; his hair and beard white. His features are peculiarly Mahomedan, of the centralasian type; and while they vouch for the purity of his descent, exemplify, in a strong manner, the obstinacy, sensuality, ignorance, and bigotry of his class. It is hardly possible, perhaps, to conceive features more essentially repulsive. On the classes to which Shair Ali belongs, time and change, with all the adjuncts of modern civilization, make little progress. Such as his ancestors were, he is, and desires his descendants to be, rigid Mahomedans, religious after their fashion, but attempting no change, and tolerating none.



SHAIR ULLEE SYUD.
SHIAH MAHOMEDAN:
DESCENDANT OF MAHOMED.
ALLYGHUR.
(139)

SHEIKH ZEAOOLLAH.

(140)

SHEIKH ZEAOOLLAH is a Mahomedan of the Sheikh sect, and resides at Coel (Allyghur), where the family have been located for eight or nine hundred years. They are landholders, but their chief occupation is that of managers of the shrine of the saint Shah Jumal Shumsool-arfeen, from whom they claim descent. They have seldom been known to leave their homes. They are Soonnee Mahomedans, and a very numerous fraternity in this district; generally well conducted, but fanatical, like most Mussulman priests. Their diet is beef, mutton, fish, fowl, vegetables, and bread; and they frequently attain the age of seventy to eighty years.

Sheikh Zeaoollah is fifty-six years of age, five feet eight inches in height, with dark complexion and black eyes; hair and beard black, but varying towards grey. The class to which he belongs is very numerous in India, and is generally in good circumstances. Wherever a saint resided during his life, there he usually died and was buried. If by the holiness of his life or his pretensions to work miracles he had gained many and rich disciples, and had himself amassed wealth, a mausoleum, in most instances during his life, was raised to his memory, or in simpler form, a wayside shrine. Or his disciples travelled into districts around and collected funds for the purpose. Then followed endowments of the shrine by royal persons in many instances, who gave lands, percentages upon government collections, and money grants at festivals, or as it might be; and these were followed by individual grants, of which those in land were most secure, and less liable to alienation. His descendants became priests of the shrine, and inheritors of the endowments, which keep them comfortably in all cases; while many of the more important shrines possess noble revenues. Usually the priests are the distributors of all incomes, in shares to the members of the family, for the uses and maintenance of the shrines and charitable purposes; and it is creditable to them as a class, that the original designs of the grants are, on the whole, especially among Mahomedans, fairly carried out. In connection with these saint's shrines

may be found schools for secular education and divinity classes, hospitals, almshouses, and charitable donations. Certain funds are allotted to anniversary and other festivals, and receipts from all sources are accounted for. A system of audit of all such accounts was practised by the Imperial Mahomedan Governments, but is, for the most part, fallen into desuetude.

This is, if possible, a more unchangeable class than the preceding. If not its equal in ignorance, it is at least so in bigotry and intolerant fanaticism. It has no sympathy with Christians, and little with Hindoos. It deplores the loss of the local Mahomedan goverment from which it used to derive countenance and support. It is not interfered with certainly; but it is not dominant as it used to be, and can hardly be expected to feel attachment to a power, which, though it has infringed no rights, has left it entirely to its own resources. It is, perhaps, remarkable that no new Mahomedan saints appear in India, and that no professors of religion or religious teachers appear to aspire to, or receive posthumous honors; and this is generally attributed to the belief in the unfortunate influence, according to prophesy, which the thirteenth century after the Hegira is supposed to exercise upon Mahomedanism generally, in India and elsewhere. The costume of the Mahomedan priesthood is always simple and without colour, except in regard to a Cashmere shawl, which in this instance Zeaoollah has turned over his white turban. All such valuables are heirlooms, and are strictly watched and accounted for from generation to generation.



SHEIKH ZEAOOLLAH.

SOONEE MAHOMEDAN: SHEIKH CASTE.

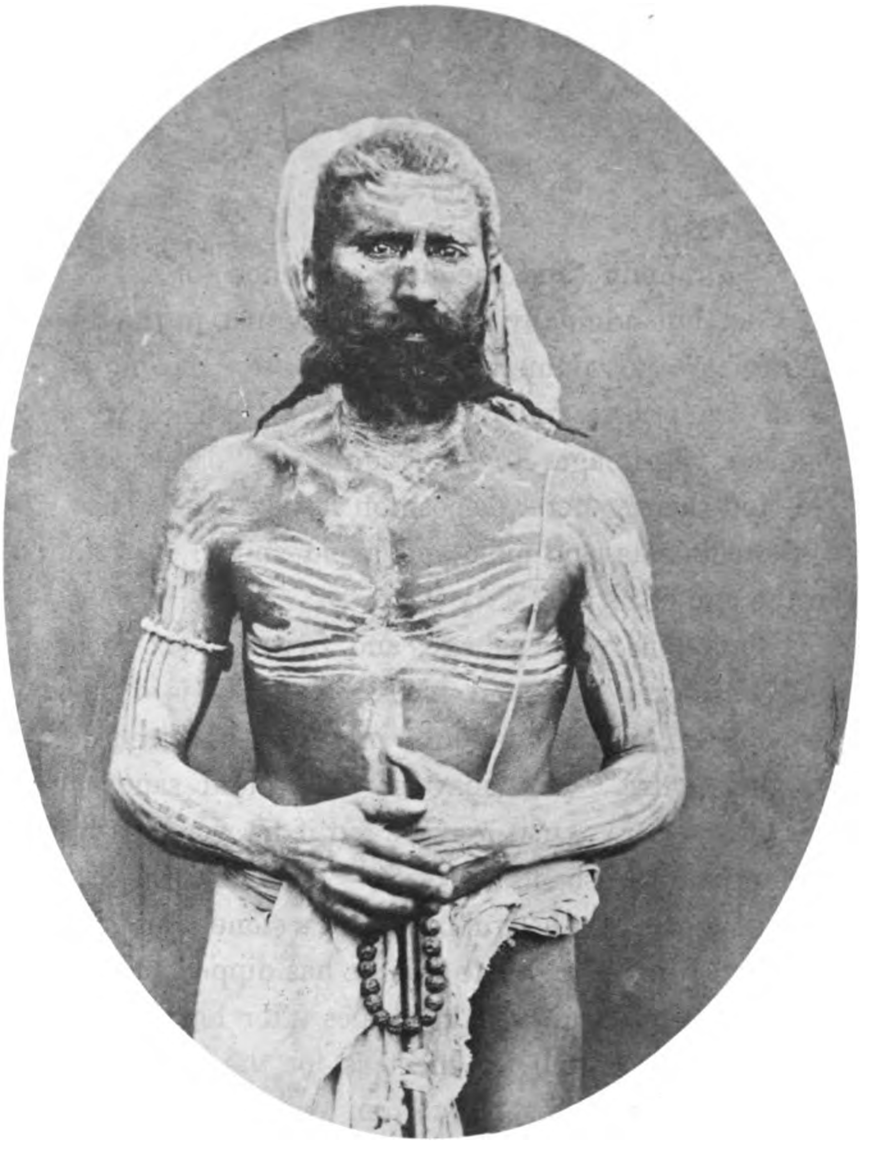
ALLYGHUR.

(140)

NAIT RAM.—SUNAT BRAHMIN.

NAIT RAM is a Brahmin (and therefore a Hindoo) of the Sunat sect, and he resides at Coel, but originally came from Gumva, in the district of Budaon. Brahmins of this sect are not numerous. They are for the most part cultivators, but some of them are priests and mendicant friars. They worship the Ganges, and sometimes go on pilgrimages to the temple of "Jwalajee;" otherwise their habits are settled, and their general disposition is peaceful. They live on bread, pulse, vegetables, sweetmeats, and milk, and avoid animal food and spirits. They ordinarily attain the age of fifty or sixty years.

Nait Ram is forty-four years of age, and five feet six inches in height, of dark complexion, with grey eyes and black hair. He is a follower of Siva or Mahadeo, as may be seen by the horizontal marks on his forehead, and a teeka or circular spot in the centre. This may be of ground sandal wood, or white earth ground up with water. Or it may be red if he worships Kali or Devi, thus combining the adoration of husband and wife. The marks on his breast and arms are also of sandal wood, which he has rubbed upon a stone kept for the purpose until of the consistence of thick cream. Into this he has dipped the ends of the fingers of his right hand, and painted himself in stripes after his usual fashion, inserting large dots in various places, as well for effect as for the protection of his principal muscles and the vital parts of his body from evil influence. By his beard, the mark across the bridge of his nose, his scanty waist cloth, and rag cast over his head, as well as by his beads and staff, he appears to be a mendicant friar or priest, perhaps upon a pilgrimage. His "janwa," or Brahminical thread, the emblem of his rank as a Brahmin, is worn over his left shoulder, across his chest, and is tucked into his waistband. Nait Ram has apparently just performed his morning's devotions, a part of which is the marking or painting of his body as he chants the usual liturgy of prayer and incantation. Thus he is purified during the day. In the evening he will bathe again, and wash off the paint, to be renewed with the morning devotions to the end of his life.



NAIT RAM.

SUNAT BRAHMIN: FROM COEL.

ALLYGHUR.

(141)

RUTTUN GYR GOSAEN.

(142)

RUTTUN GYR GOSAEN is an inhabitant of Coel, in the district of Allyghur, where his ancestors have dwelt for many generations, and belongs to a sect of mendicant friars, or rather professional beggars, who ask and receive charity from Hindoos only. They are worshippers of "Mahadeo or Siva," and "Doorga," to whom they make offerings from the proceeds of their calling, and they are to be found in most parts of India. Their diet is bread, pulse, vegetables, sweetmeats, and milk, but not animal food; and they often attain a great age. They do not use spirits, but eat opium largely, and smoke intoxicating compounds with tobacco.

Ruttun Gyr Gosaen is a man of sixty years of age, with dark complexion and black eyes; his hair and beard grey. He is about five feet six inches in height. The colour of his turban, tunic, and waist cloth is a dark orange, termed "Bhugt," which he dyes himself with the bark of the mimosa, combined with other ingredients; nor is any other colour but this permissible in his order. The word Gosaen, Goswami, or Gosavi, signifies "control over the senses," and the fraternity is one which extends all over India. In some places the Gosaens inhabit mutts or monasteries, which have a mahunt or abbot, who presides over and regulates them. Many of these mutts are richly endowed, and possess large revenues from miscellaneous sources. Some again are poor, and the members of them support themselves by begging. The person represented in the photograph has his begging wallet hung over his left arm, into which charitably disposed persons may throw flour, rice, handfuls of unground grain, or money, all which is separated and sifted on return to the monastery. Gosaens allow the hair to grow: that on the head is twisted round it in braids; and when the individual is not a devotee, it is carefully washed and kept in order. But devotees leave their hair to nature: and it is often seen of surprising length, matted together, twisted on the head like a turban, and smeared with wood ashes, as are their bodies also. Devotee Gosaens often betake themselves to solitary places among mountains, or

in forests, where they practise the severest ascetic rites, and subject themselves voluntarily to extreme privations.

Others of the fraternity, however, inhabit cities, and in many instances carry on business as bankers to a large extent, and with great strictness; taking large usury, and enforcing their demands, especially in native states, by violent means. They also trade in gold and silver, in brocades and shawls, and in jewels, especially pearls. Many of the Gosaen bankers are men of immense wealth, who carry on exchange transactions all over India. In no case can a Gosaen marry. He must adopt chélas or disciples, who may be of any caste or sect of Hindoos; and wealthy men do this to a large extent, including illegitimate children, if any—these disciples becoming their agents, assistants, or menial servants, according to their degree. Before death one of the chélas is declared heir, and succeeds to the property of the deceased, maintaining his brother chélas as before. Gosaens frequently also betake themselves to military service with native princes. The Peshwah Bajie Rao had a large number of them in his army, who fought well on several occasions; and the memory of the Hindoo king of Kanouj's Gosaen body guard is famous among the traditions of India. While other Hindoos are burned, or buried in the usual manner, Gosaens are buried in a sitting posture, and tombs are invariably built over them, in the centre of which is placed a plant of toolsee or sweet basil.

It is difficult to say when the sect originated or where, and the traditions of the Gosaens themselves are in the last degree confused and uncertain; but it probably arose upon the doctrines of Patanjali, which were the foundation of all Indian asceticism. The temple of Ek Lingà, near Oodipoor in Marwar, dedicated to Siva, is peculiarly their own, and the fraternity make pilgrimages to it from all parts of India.

Gosaens are uniformly charitable. The wealthier classes give largely to the poor, and a daily dole of good bread is the customary ceremony of every prosperous house or monastery. Even the poorer members of the fraternity share the produce of their daily alms with distressed people, nor will any hungry traveller ever be turned away without food from a Gosaen's mutt, whatever his caste may be.



RUTTUN GYR GOSAEN.

HINDOO DEVOTEE.

ALLYGHUR.

(142)

EMAM BUKSH.

JOGI, OR MAHOMEDAN DEVOTEE.

(143)

THE Mahomedan Jogi here represented must not be confounded with the Hindoo Jogi, No. 158, who will be described in his proper place. This man is not an ascetic, and it is difficult to determine why a class of Mahomedan devotees have selected the title Jogi, which is essentially Hindoo. Emam Buksh is a follower of Zinda Shah Madar, whose tomb, situated at Mukhunpoor, is visited by thousands of Mahomedan pilgrims from all parts of India on the anniversary of his death. Shah Buddee-oo-deen, Shah Madar, or, as best known, Zinda Shah Madar, was a Syrian by birth, who came to India in the early period of the Mahomedan empire, and having selected Mukhunpoor as a place of residence, eventually died there. He was esteemed a wullee or saint, and is believed to have performed many miracles. He died at a great age; but his appellation of Zinda, or living, is used, because he is considered to be still alive in the flesh, though, for purposes of his own, he does not declare himself in a degenerate age.

The Shah Madar Fakeers are very numerous all over India, and in many cases are ruffianly and lawless. They are not tainted with habitual or hereditary crime, but they are bold, insolent beggars, difficult to satisfy or to get rid of. They are generally known by their black garments, which was a colour their patron saint wore during his life. Some of them wear a chain attached to their right ancle, which they fling about and pass through their hands in a curious and dexterous manner, pretending to hit passengers or shopkeepers with it in order to extort alms, and, in case of refusal, resort to violent and obscene abuse, which rarely fails of its object. Others carry a red-hot chain in a chafing dish, which they take out with a pair of pincers, and throw powdered resin upon it; this at once bursts into a blaze, which they extinguish by passing it through their hands with a rapid motion. Others are jugglers, and perform clever acts of legerdemain, or exhibit tame monkeys or bears, to which they have taught amusing performances. Some of their monkeys are, indeed, very clever. What they are most celebrated for, perhaps, is the treading out fire with their naked feet. A large hot charcoal fire is kindled, when one of them exorcises it in the name of the saint, by sprinkling

sandal wood water upon it. When it is at the hottest, he leaps into it with naked feet, crying, "Dum Madar!" (by the spirit of Madar) "Deen! Deen!" &c., and is followed by his associates, who dance about in the embers, kicking them in all directions. The Fakeers are usually liberally rewarded for such exhibitions, which are made independently to gather alms, or in pursuance of some vow by a rich person. This division of the order, especially, and all in general, sell charms, blessed at the tomb of the saint, in great numbers, which are believed to protect children against the evil eye, cure diseases, and prevent and avert malignant spiritual influences.

Some again, like the individual represented, are mendicants of a more peaceful order, who go about with a small fiddle with three strings, played with a bow, as represented in the plate. The frame or body of the instrument is of wood, over which a thin skin or parchment cover is stretched. The tone is very sweet, notwithstanding its rude appearance. Emam Buksh's chief vocation appears to be a ballad singer, to which he has retired perhaps from the more active demands of his profession. Such men sing hymns and songs in praise of Zinda Shah Madar; while details of his life and miracles are given in ballads, some of which are extremely curious, and the tunes, said to be Persian or Syrian, by no means without melody. Playing and singing these, the Jogi wanders through villages and towns, receiving flour, meal, pulse, money, or whatever is bestowed upon him, which is deposited in a wallet slung over his shoulders. Sometimes these Jogis sing in parties of three or four, accompanied by boys, when the effect is very good, as many of them have fine, sweet voices. Madar Shah devotees are inveterate wanderers, travelling again and again all over India. Sometimes their wives accompany them, but more frequently remain at home with their children. The husband returns after considerable absence, and it depends upon what he has earned how soon he must again resume his wanderings. The Madar Fakeers generally marry in their own sect; indeed, being considered a low one, as admitting low occupations of by no means a religious character, other sects refuse to be connected with them. They do not ordinarily drink spirits, but do not object to fermented palm juice. They are, however, devoted to the use of intoxicating drugs, whether to eat or drink—as opium and bhang—or to smoke—as ganja and tobacco; and their orgies, under the influence of this excitement, are very shameful. When they settle in old age, it is usual to find them in a small hut or cottage, under a tree near a village, or on a high road, where they keep water for travellers, and provide them with tobacco or ganja, or cook for them, for a small gratuity. Such places are frequently the resort of bad characters, who plan robberies in them, and the police have to look after them very sharply. Emam Buksh was sixty years old when his portrait was taken, and the people of his sect are usually long lived.



EMAM BUKSH.

JOGI, OR MAHOMEDAN DEVOTEE.

ALLYGHUR.

(143)

GOBIND DOSS.

BAIRAGEE, OR HINDOO DEVOTEE.

(144)

THE Bairagees form another great division of the ascetic sects of India, and exist in every part of the country; though there are fewer, perhaps, in the Southern, than in the Northern Provinces. They are perhaps most numerous in the North-West Provinces and the upper valley of the Ganges, as nearest to Muttra, where Krishna, who is their tutelary deity, was born, and lived for some period of his life. Any Hindoo, from the Brahmin to the Sudra, can become a Bairagee. He has only to renounce the world, and take upon himself the vows of the order, and he is free to wander where he pleases, doing penance and pilgrimage. He is to possess no wealth. Should he receive any, he is to distribute it in charity, or apply it to some sacred purpose; and in this respect Bairagees have constructed many noble ghâts, or flights of steps leading down to rivers; wells, temples, and mutts or monasteries of their order, in every part of India. A Bairagee is to keep his body in a perpetual state of mortification and subjection. He cannot marry. If he were married and had children when in the world, he must renounce them; he has no further concern for or with them, and to them, though alive, he is socially dead. Although superiors of the order habitually reside in mutts or monasteries, and certain disciples, or, as they may be termed, monks, belong to it; yet the terms of the order does not allow them to be stationary, and they can only return to it after long absences. They wander to every sacred shrine and locality throughout the length or breadth of the country; and are found alike among the snows of the Himalayas, the parched plains of the south, or the forests and wilds of the east or of the west. Some are men of education and rank in life, others are poor and ignorant, with only a smattering of the real objects of the order; but in one respect there is no difference—that is, in the reality of the frightful penances they undergo, in this respect rivalling the Jogies, though not exceeding them. The varieties of these penances are endless. One may have made a vow to measure his length on the road from Muttra to Dwarka, several hundred miles, and this he fulfils literally. He lies down on the

ground, extends his right arm, and makes a mark in the dust with his fore finger. He then gets up and walks his length, repeating the same when he has reached the mark. This he does from early morning till evening, seldom staying to rest, and heedless of the state of the weather; no matter whether the road be dry or wet, rough or smooth—the deepest dust, the most stony, rugged paths, are passed in the same manner. Sometimes there are vows as regards water; and a devotee will stand in a pool or a tank for several days consecutively in the coldest season, taking no rest, or food except a little milk handed to him by a charitable bystander. Another will surround himself with fires in the hottest weather, under a vow of drinking no water. Another has himself buried in the earth except his head, for days together, which is esteemed the most painful penance of all.

This order is another offspring of the ancient Patanjulic philosophy, the special foundation of asceticism, and in its severest practice, as above detailed, the object of delivering the mind from the control of the senses, is supposed to be attained. The word Bairagee, or Voiragee, indeed, signifies without passion; but it by no means follows that all members of the order have the same exalted motives in professing it, and many live without penance, receiving alms, for they even beg in towns and villages, singing ballads in praise of Krishna as an incarnation of Vishnu, selling charms and philters, and, in some instances, specific medicines. Again, there are secular professors of the sect, who are merchants and bankers, and whose vows of penance are very lightly performed indeed. There are not, however, as many of this class as among the Goosains, nor are they by any means so rich and powerful. Bairagees are esteemed a much more gentle sect than Goosains. They object to the shedding of blood in any form; and, consequently, never enter military service, nor do they take part in sacrifices of animals. They allow the hair to grow, and once the vows are taken, it must not be touched. All, without distinction, rub wood ashes upon the body, which, when they are naked, or nearly so, gives them a peculiar blue and ghastly appearance. Their foreheads are also marked with the trident of Vishnu, in white and red, as shown in the Photograph, only that the white sides of the trident extend frequently as far as the temples, increasing the wild effect of their general appearance. Gobind Doss, however, has no such hideous disfigurement. His dress is most likely dull orange in colour, the "Bhugwa" tint which all mendicant ascetics affect, or it may be pure white with a silk or light woollen waist cloth. The rosary round his neck is for ornament, and he is telling his beads on one of a more convenient size, which, as he is seated, pass rapidly through his fingers: each bead, as it passes, being accompanied by the name of a divinity, Ram, Krishna, &c. Ram, however, as an incarnation of Krishna, is the most usual form. Bairagees are interdicted from all animal food and spirits, but they indulge freely in smoking "ganja" and tobacco. There are very many varieties of the order, from the extreme enthusiasts to the more settled in habits,

and Gobind Doss would appear to have belonged to the latter. In some parts of Bengal the Bairagees are stated by Buchanan to be very numerous. In one province alone, Paraniya, they amount to three thousand families, all impudent beggars. Most of them rent land, but never labour with their own hands. These Bairagees would seem to marry and become Grihust, or householders, and are evidently a debased form of the order. The Gaur Bairagees assume female names, dance in the honour of God, and act as religious guides for the impure tribes. In these localities the more regular observers of the rules of the order who have deserted their families live in monasteries, and the monks are supported by the alms of the charitable. Many of these monasteries have schools in which boys are instructed gratis, or for small gratuities, and the superiors of them are frequently men of birth and education who have forsaken the world. In this respect, as it does in many others, the order resembles that of the Goosains.



GOBIND DOSS.

BAIRAGEE, OR HINDOO DEVOTEE.

ALLYGHUR.

(144)

SOOKHA KUNJUR.

SOOKHA resides at Coel, where members of the tribe have had their home for centuries past. They live by snaring wild animals, making ropes and twine, as well as brushes of cocoa nut fibre, used by weavers. Kunjurs are for the most part a wandering, thievish race, resembling gipsies, and are to be found in nearly all parts of India. Being of degraded and filthy habits, they are reckoned a very low caste; living on the flesh of wild animals of every description, and not even sparing carrion. Nevertheless many of them attain a great age, females as well as males.

Sookha's age is thirty-six, and his height five feet four inches, his complexion dark, and hair black; eyes of a dark brown.

The Kunjurs are descended from an aboriginal stock. Neither in their habits or their features is there any trace of Aryan intermixture. The man represented in the photograph is a fair specimen of his tribe, and the women are perhaps more repulsive, even from their youth. Except when they settle temporarily near large towns, where they can support themselves by rope or brush making, the Kunjurs roam perpetually over the country, carrying their reed huts, or patched blanket tent coverings with their scanty household goods, upon asses, and halting where they please. They cannot endure the ties of a settled existence. They wear the smallest amount of clothing that will suffice for decency, and that is usually ragged; and the wilds of the country provide them food. Sookha, it will be observed, has dug down upon a fox in his earth, and drawn him out to be eaten, with unerring sagacity and skill. So also he is an adept at snaring hares, decoying partridges and quails into his nets, digging up iguanos, field rats, and land tortoises, all of which form his food. Partridges and quails he can, however, sell to Mahomedans, if they are alive; and when he cannot get game he makes brushes and ropes, as his women sew patchwork quilts for sale. He spends most part of these money gains in spirits, of which his women, for he may have several wives, partake freely with him, and some of it, no doubt, is wanted for gratuities to the

police, or heads of villages. A Kunjur will probably term himself a Hindoo, but no Hindoo would acknowledge that he is one. He belongs to the class "M'lécha," which is strictly without the pale of Hindooism. He frequents no temple, he has no teaching of any kind; he worships a legendary saint named Mana Kunjur, of whom he only knows that he is to be invoked in cases of disease; and when cholera, or other mortality prevails, sacrifices are made to him and to Dévi, whom every one endeavours to propitiate. Unlike other aborigines who have been absorbed into the mass of Aryan Hindooism, the Kunjurs, with some other wild and perhaps untameable tribes, have been left to themselves, and will remain as they are: thieves and dacoits,—or, at the best, what the foregoing description will convey to the reader's mind—probably for generations to come, and in spite of Act XI. of 1840. With all this, the Kunjur will declare he has a caste, and that there are classes of a lower grade than himself, with whom it would be infamy to associate, and from whose hands he could not take food or water; moreover, if he transgressed the rules of his own caste, he would be denied its privileges, which are marriage, burial, and caste feasts, and could not be restored to them without paying a heavy fine, in the shape of a dinner to his fellow Kunjurs, with unlimited supplies of liquor. What are railways, and telegraphs, and education to him? As he was five thousand years ago, in the days of early Hindooism, so he is now, amidst the Christian civilization of the nineteenth century—an outcast; and yet he is an intelligent fellow with gentle manners, apparently fit to do anything, except to become a civilized being.



SOOKHA KHUNJUR.

HINDOO PEASANT.

ALLYGHUR.

(145)

RUNNEEA JATNEE.

(146)

RUNNEEA is a girl of the Jat tribe, and a resident of Coel. She is of the poorer orders, and earns a scanty subsistence by spinning thread. Women of the better classes of Jats never go abroad unveiled, but are secluded like Mahomedans; in fact, it seems to depend upon the ability of the husband to keep servants for his wife, whether she goes abroad or not. Among the lower classes there is no restriction whatever. The Jats are one of the most numerous tribes in Central India, and will be described more particularly in connexion with Photograph No. 151. The specimen of female selected is not a happy one, as many of the Jat women are remarkably handsome, with fine figures; but it may have been very difficult, nay impossible, to induce any respectable woman, except one of the very poorest class, to sit for her portrait; any breach of customary etiquette being considered equivalent to the loss of honour among an exclusive people like the Jats, who in social position consider themselves only inferior to the Rajpoots. The religion of this class is Hindoo. The poorer males are cultivators and soldiers. The food of the Jat tribe is generous; but the lower orders for the most part use coarse bread and pulse. They live to the age of forty or fifty years.

Runneea is sixteen years of age, and of average height (five feet). Her complexion is dark, and eyes and hair black. Her dress is a wide petticoat or bodice, and a sheet which covers her head, envelopes her person, and is tucked into her waist on the left side. The material is coarse, but the colours are bright and pretty.



RUNNEEA JATNEE.

GIRL OF JAT TRIBE.

ALLYGHUR.

(146)

GUNGA SAHAI.

GUNGA SAHAI is a Brahmin. His name is derived from the sacred river Ganges, the object of Hindoo veneration. He is fifty-five years of age, and five feet six inches in height.

Although Brahmins are considered by Hindoos of other castes generally to be sacred, if not indeed emanations of divinity, and to possess the right of hereditary priesthood of the people, yet the reverence paid to them is by no means uniform, nor do they in all cases exercise the profession of priesthood. They are divided into two main classes—one, "Loukik," or "secular;" the other, "Vaidik," who follow sacred callings. To these a third class may be added—"Bheekuk," or those whose sole support is begging and the alms of the charitable. These classes are subdivided in every part of India into an infinity of sects, some of which do, and others do not, intermarry with each other. Brahmins may be considered to be divided into ten great nations, five of which belong to Northern, and five to Southern India, but there is little or no connection between them. The Brahmins of Northern India are held in small repute by those of the south, and *vice versa.* Independent of differences by birth, calling, and vocation, there are divisions by sects and the adoption of particular creeds, and the worship of particular divinities. Hence there are followers of Siva (Mahadeo) and Vishnu, and of Krishna, an incarnation of Vishnu; and the latter, with the Vishnuvites, are probably the most numerous. A large proportion also are followers of Doorga or Devi. In short, it is impossible, within the limits of this article, to give an adequate detail of the divisions and subdivisions of Brahminical belief. In regard to sacred professions: some are literally priests, who perform ceremonies, and make offerings for other Brahmins, assisting at household offices, daily prayers, purifications, marriages, and funeral ceremonies. They are engaged also to offer propitiatory rites to deities, to whom their employers may have made vows; to pray for rain, for children to barren women, or to make any extraordinary supplications. Others, and a

numerous section they are, are purohits, or family priests or chaplains, not only to rich Brahmin families, but to princes of lower caste—Rajpoots or Sudras. Such offices are for the most part hereditary. Brahmins who have attained a high degree of sanctity and learning, are frequently chosen as gurus, or spiritual directors, by other Brahmins, and also by lower castes. These priests are supported in great measure by their disciples, are the keepers, as it were, of their consciences, and direct prayers, ceremonies, fasts, pilgrimages, and the like, being implicitly obeyed; nor is their influence over the women of families less than over the men. A very large proportion of Brahmins support themselves and their families by begging, not openly in the streets in all instances, but wandering from town to town, and village to village, visiting wealthy persons, reading to them from Sanscrit books or more popular treatises, or from dramas, the recitation of which, with episodes from the Mahabharat and Ramayana, are fertile sources of profit. Such persons form the higher class of beggars; but there are others, poor, noisy, and importunate, who do not scruple to carry the wallet, and receive the humblest doles of flour, meal, or pulse. The sacred books of the Hindoos are so lavish of rewards hereafter to donors to Brahmins, that, as they are implicitly believed, it is not wonderful that begging constitutes actually professions in many forms, and the science as it were has been perfected as nearly as possible. Nor do the lower classes escape. At marriages, at funerals, at naming of children, Brahmins must be consulted, paid, and fed. Nor is any action of social life complete without them. As astrologers, they are in full occupation; at least those who profess that science, as detailed under head "Pundit Ram Narain," *ante* No. 127. Comparatively few Brahmins, except some of the lower degrees, are actually temple priests; and though they attend temples, and perform ceremonies, read sacred books, and offer oblations on behalf of others, they are rarely Poojaris, or, as they may be termed, temple servants. These are hereditary offices, held by persons of much lower caste, not unfrequently by Soodras. On the other hand, the Loukik, or secular Brahmins, in some instances follow agricultural pursuits; and, except actually holding the plough, perform all other work. They are also frequently bankers, money lenders, and money changers, merchants, and the like; but they never descend to the rank of shopkeepers, nor engage in retail trade. They are never artizans or manufacturers. The very lowest orders among them are menial servants to the upper classes, cooks, attendants on temples, and on assemblies where Brahmins are to be feasted, for the purpose of preparing and decorating houses or courts with garlands of leaves and flowers, sweeping and watering the ground, and such like other offices. Many again, especially of the Northern Brahmins, are found in military service, both in the British and native armies; and it may be truly said that a preponderance of them formed one cause of the mutiny of the Bengal army in 1857. On that occasion

there were some noble instances of faithfulness among the Brahmin Sepoys, but for the most part treachery prevailed, accompanied with the worst crimes.

Amongst this diversity of occupation, and division of power and interest, it is wonderful how the Brahmins have maintained themselves as heads of the Hindoo faith through the vicissitudes of India, political and religious, for it may be truly said, thousands of years, and retained their original place as head of the Hindoo institution of caste. Never before, or since, in the history of the world, were the chains of priestcraft forged so strongly or so unchangeably. Before the comparative simplicity of Buddhism, the Brahmin faith seemed at one period nearly extinguished, and the sacred character and exclusive pretensions of the Brahmins were almost lost; yet after a struggle of five hundred years the Brahmins, about the Christian era, arose in renewed power, and have not declined since. By Mahomedanism, so long as that religion was that of the ruling power, they were not affected; and as yet the influence of Christianity is barely perceptible, and its possible future effect can hardly be appreciated. So many points connected with the Brahmins are deserving of notice, that the subject will be resumed on other occasions when they may appear as Photographs.

By his costume, the person represented would appear to be a Loukik, or secular Brahmin, with no great pretensions to sanctity; he may be a secretary or teacher, or an officer in the Civil Service of Government. At the time his portrait was taken he wore a yellow turban, a light green tunic, silk trousers, striped yellow and black, and a red Cashmere shawl with embroidered border. A handsome costume, but not of a religious character. Brahmins, especially of the North-West Provinces of India, are, for the most part, a fine, intellectual looking people; they are well made, and frequently of great bodily strength. They belong to the purest Aryan races, and have not deteriorated, at least in physical power. The person represented, however, is by no means a good specimen of his class; but the reason for selecting him is not particularly explained.



GUNGA SAHAI.

BRAHMIN (HINDOO).

MEERUT.

(147)

NAORUNG.

(148)

NAORUNG is an inhabitant of Phuppoond, in the Meerut district, and belongs to the Goojur tribe, who form a large proportion of the population of the upper North-Western Provinces of India, and claim Rajpoot origin on the male side. Their importance may be estimated from their having given their name to provinces so widely apart as Guzerat, or Goojerat, in Western India, and the district of the same name in the Punjab; and they are probably an aboriginal race. The upper portion of the Saharunpoor district was also, in the last century, called Goojerat. The Goojurs were formerly renowned for their martial habits and character. They have now chiefly adopted agriculture as a pursuit; but are stated to be very indifferent cultivators, and their love for lawless practices, though restrained from being displayed on a large scale, shows itself in a propensity for thieving. In the Meerut district they are especially fond of cattle lifting, and are regarded as the pests of the territory. When the mutiny broke out on the 10th May, 1857, the opportunity for indulgence of their hereditary lawless spirit was not omitted by the Goojurs of the neighbourhood. They had probably been in previous communication with the mutineers; for they rose at once in bands, collected together, and plundered, not only the cantonment bazaars and European houses; but the peaceable inhabitants of the villages where they had dwelt. As the insurrection spread, they were joined by other marauders of their own tribe, aided by Jats from the lawless districts of Sindia's dominions south of the Chumbul, who, crossing that river, attacked British villages indiscriminately, plundering and burning them, and murdering any persons who resisted. On this occasion chiefs and head men of the Goojurs, some of whom held local authority, were appealed to by the European local civil authorities; but they showed no disposition to restrain their people, and in many instances even headed them; nor was it until after the capture of Delhi that order was in any degree restored. Semi military tribes of India, like the Goojurs, though avowedly following peaceful avocations, are perhaps the most difficult of entire reclamation. They resist the

influence of order; and whether formerly under the Mahomedans, or recently under ourselves, have proved themselves impatient of restraint, breaking out into turbulent lawlessness whenever an opportunity occurs. The Goojurs profess, rather than follow, Hindooism, are wonderfully hardy, and, as a rule, long lived.

Naorung is fifty-five years of age, and five feet eight inches in height. His complexion is light, but much pock-marked. He is a fair specimen of his tribe, stout and good looking, but with a hard reckless expression of countenance, and the air and carriage of a soldier. His dress is a tunic, quilted with cotton, as usually worn in the cold weather, and the sword belt of buff leather denotes his semi military character.



NAORUNG.

HINDOO: GOOJUR TRIBE.

MEERUT.

(148)

DULLEEP SING.

(149)

DULLEEP SING is an inhabitant of Morta, in the Meerut district, and a Thugga. Thuggas are Hindoos by religion, and are regarded as being the offspring of an illicit intercourse between a Brahmin woman and a man of inferior caste. They are a hardy and active race, and very good cultivators. Their tribal appellation Thugga, must not be confounded with "Thug," an assassin and robber, to which it has no reference whatever. The Thuggas, however, constitute an example of how it has become necessary from time to time, under the Hindoo system of caste, to create new tribes or sects to suit particular emergencies. Those who were born under the conditions already noticed, could not be received into any other, even though it might be a lower caste than their own; and, while this tribe is probably recruited occasionally from such sources, those already born cannot marry elsewhere. It might be supposed that the illegitimate offspring of a male Brahmin could become allied to the illegitimate child of a Brahmin woman; but this could not be, each must be resolved into its own peculiar sect or tribe, and could not emerge from it; and these, as may be supposed, are very numerous. In process of time some of these tribes have become powerful, and they are to be found under different local appellations in most parts of India. The Thugga tribe is not large, and is chiefly found in the Meerut and Delhi divisions of the North-Western Provinces. It is divided into two sects—the Beesa, or uncorrupted, who do, and the Dussa, or corrupted, who do not, permit the re-marriage of widows. Thuggas are generally settled in their habits, and, like most Hindoos, subsist mainly on vegetable diet. They are of average longevity.

Dulleep Sing is forty years of age, and of middle height. He is a landholder and farmer, and is in comfortable circumstances. His costume is handsome, and even rich. He wears a tunic of embroidered cloth, over which is a good Cashmere shawl. His features are regular, decidedly of the Aryan type, indicative of his descent, and also of a peaceful calling.



DULLEEP SING.

THUGGA HINDOO (ORIGINALLY BRAHMINS).

MEERUT.

(149)

ROOPRAM.

(150)

ROOPRAM, who resides at Haupper, in the Meerut district, is, like the subject of the preceding illustration, a Thugga; and what has been said of this tribe is applicable to him. He is fifty years of age, and of average height.



ROOPRAM.

THUGGA HINDOO.

MEERUT.

(150)

MOHUR SING.

MOHUR SING is a landholder, residing at Burote, in the Meerut district, and belongs to the large and important race called Jats. Jats abound in the Punjab, in the North-Western Provinces, and elsewhere, and have been by some writers considered identical with the Getæ of ancient history. All the subdivisions of the tribe, which are numerous, and comprise some princely dynasties, chief among whom is that of the Rajah of Bhurtpoor—point to the country about and beyond Ghuzni, in Afghanistan, as their original seat. They thence migrated to the Punjab, and towards the close of the reign of the Emperor Aurunzebe, settled in large numbers in the North-West Provinces lying between Agra and Jeypoor. The conqueror Timour is said, on good authority, to have identified them with the Tartar races whom he had met in Central Asia.

The distracted nature of the Imperial Government, at the period of their last migration, afforded opportunities to Chooramun their chieftain to wrest several large districts from the local authorities, and to establish an independent state; and the plunder of the royal baggage supplied the means of raising, or at least commencing, the celebrated fortifications of Bhurtpoor, where the capital of the state was fixed. When Sindia was extending and consolidating the Mahratta territory in the North-West Provinces, he was stoutly opposed by the Jats, who had raised disciplined troops under a French officer, Mons. Listenaux, and a bloody battle was fought near Agra, on the 24th April, 1788, when the Jats were defeated, and retired into Bhurtpoor.

In the war of 1804 against Holkar, the Jats took part with him against the British. Holkar's army was defeated with great loss, and the capture of all its artillery, in a battle fought on 13th November, 1804, before the fort of Deeg, which belonged to the Jats. The fort was immediately invested, but the Jats prolonged its defence very bravely for a month, maintaining their honour and reputation as soldiers. The investment of the great fortress of Bhurtpoor followed, and for nearly four months, January to April, 1805, that place held out as no fortified town had

ever before done in India. No less than four unsuccessful attacks were made upon it, and the British loss exceeded three thousand men. The Rajah eventually sought peace, and obtained it, paying £200,000 towards the expenses of the war. The fort did not, however, lose its prestige, and was always pointed to by discontented spirits in India as a successful instance of resistance against the British power. In 1825, the Rajah, a minor, was dethroned by his uncle, Doorjun Saul; the Government of India was appealed to, and a large army was assembled for the siege of the fort under Lord Combermere. The fortifications had been much strengthened in the preceding twenty years, and the garrison was brave and numerous; but before European science, there was little chance of a result like the past. After a month's operations, a mine beneath one of the chief bastions was exploded, and the place carried by storm. Six thousand Jats are said to have fallen on this occasion, while the British loss was under one thousand men. The minor was seated on his throne, and ever since has proved a faithful ally; but the fortifications of Bhurtpoor were destroyed. By most natives in India, Bhurtpoor had been supposed impregnable, and its capture was considered then, and is still considered by many, the turning-point upon which British supremacy rested.

Whatever may have been their past career, certain it is that they are now most valuable subjects. In the Meerut district they are considered as being the very best agriculturists of the whole territory. Mr. Forbes, reporting on the census returns of that district for 1865, says that he regarded them as "the most industrious of all the castes, patient and long-suffering as tax payers, quiet and peaceable generally as subjects; but, like their parent stock, the Rajpoots, easily roused to avenge a fancied wrong, or in obedience to their chieftain's call."

Many of them eat animal food; and, being hardy and amenable to discipline, they, as a rule, make good soldiers, though occasionally given to drink. They are, among persons professing Hindooism, remarkable for their contempt of the Brahmins.

Mohur Sing is forty-eight years of age, of darkish complexion, and five feet nine inches in height. He, and the person represented on the next plate, are good examples of Jats. They are landholders and farmers, and persons of consideration in comfortable circumstances. Both are well, indeed handsomely, dressed; and are strong, able men, with a soldierly air, like the rest of their people.



JAT CULTIVATOR.

HINDOO.

MEERUT.

(151)

DHOKUL SING.

(152)

LIKE Mohur Sing, the subject of the last illustration, Dhokul Sing is a Jat landholder. He, however, comes from the Goorgaon district, where the tribe is yet more numerously represented than in the vicinity of Meerut.

Dhokul Sing is forty-two years of age, and of dark complexion, with greyish eyes. He is five feet ten inches in height.



DHOKUL SING.

HINDOO JAT.

MEERUT.

(152)

SHADI SETH.

SHADI SETH is an inhabitant of Bhagput, a large town in the Meerut district, and belongs to the Surongie division of the Bunnya, or shopkeeping tribe, who are Jains. Surongies are found in the northern part of the Gangetic Doab and the neighbourhood of Delhi; and are remarkable for the special horror with which they regard the taking of animal life; for fear of destroying which they generally abstain from the use of a candle or other artificial light, and even keep the mouth closed lest insects should be killed by entering it.

Jains are far from cleanly in their persons, and for this reason, as well as their heretical tenets, they are regarded with contempt by Hindoos in general. They eat nothing but vegetables, are of average longevity, and are notoriously avaricious. They worship a deified saint called Parisnath, whose image they manufacture in stone, making daily offerings of rice, almonds, &c.

The Jains are one of the most ancient sects of India, and are decided schismatics from Brahminical Hindooism. It has been doubted whether the institution of the sect preceded, or was contemporary with, Buddhism; or whether it arose afterwards, and as a sort of compromise between Hindooism and Buddhism at the period of the bitter contest between the rival sects, which ended in the victory of the Brahminical faith in its modern form. On most grounds the latter hypothesis appears the most probable. Buddhism rejected caste, rejected even belief in one god which had been the doctrine of ancient Hindooism, and held asceticism to be the highest spiritual aim. Jainism, while it followed Buddhism in its atheistic doctrine, and the worship of deified mortals who had attained divine power through asceticism, yet reserved divisions of caste—not exactly Hindoo, but after a course of its own; and with it a belief in some of the Hindoo Pantheon, which it immensely increased. If the chronology of the Brahmins is vague and immense, that of the Jains far exceeds it; so also their idea of sacred geography. In short, taking on this point Brahminical Hindooism as a foundation, the Jains have built upon it an edifice far more fantastic and grotesque. Jains admit of

converts. Should a Hindoo become a Jain, he is admitted into that caste or rank of Jainism which corresponds with his original condition. In like manner, though the Hindoo faith cannot receive converts, Jains, as schismatics, can be received back into it, falling into the rank to which their Jain caste entitles them. As with Hindoos, castes among Jains do not intermarry promiscuously: each caste remains to itself. There is no reverence among Jains for Brahmins; indeed, much the contrary; and their assumption of sacred character is held in supreme contempt. Bathing among Brahmins is essential to purification; but the Jain priests, who are called Jetti, never bathe; nor is ablution among any Jains, male or female, as constant as cleanliness requires in a hot climate.

Both the Buddhists and the Jains established monarchies. The former attained its greatest power under Asóca, B.C. about 250, from which time it declined, and the religion, as a national faith, became gradually extinguished after the Christian era. The Buddhist kings had ruled over the greater part of India; but the Jain dynasties were more local, and had attained their greatest power about the sixth century. At that period the Vullhubhi dynasty existed in Guzerat, the Chalukya at Kullian in the Dekhan, and there were others in Western India and Mysore. Some of the Rajpoot dynasties for a period became Jain, and again relapsed into the Brahminical faith. Wherever the Jains held power, they left memorials of it in their architecture, which, in many respects, is the most beautiful and scientific in India. On the mountains of Aboo and Girnar, and the hill of Sutroonjee in Guzerat, their marble temples are of the most exquisite design and finish; and the same may be said of all their works in that province, as well as in Rajpootana. The wealth expended upon these edifices must have been enormous, and many of them are still quite perfect. In Western India and Mysore their buildings are equally beautiful in design and execution, though the material—basalt, hornstone, and sandstone—could not compete with the exquisite fine marble of Guzerat and Rajpootana. The Jains not only established an order of architecture which rivals the Greek in many respects, but their artificers gave a character to the Mahomedan architecture which followed, that is nowhere else seen in India, and is one of remarkable beauty. Two magnificent photographic works, brought out in 1866 under the direction of the Committee of Architectural Antiquities of Western India—one illustrative of the Mahomedan buildings of Guzerat, the other of temples in Dharwar and Mysore—are the only publications extant which give a true idea of the beauty of these ancient remains, and it is hoped may be followed by others.

The Jain power had declined before the Brahminical, previous to the Mahomedan invasions of India; and many localities, particularly of Western India, show, by numberless ruined temples, colleges, and other sacred edifices, the bitter persecution they underwent; but the Jain faith was never extinguished like the

Buddhist, and in many portions of the country the sect is numerous and prosperous. For the most part they follow the occupation of dealers in groceries and the like, and a few communities are farmers and weavers; but there are many wealthy merchants and bankers among them, whose transactions are carried on throughout India.

Shadi Seth, who is a banker, is about sixty years of age, of average height, and of dark complexion.



SURONGIE.

HINDOO FOLLOWER OF PARUSNATH.

MEERUT.

(153)

SYUD MEER KHAN; SIRDAR BAHADOOR.

(154)

MEER KHAN, member of a family expatriated from Cabool for their fidelity to us in 1840-42, as his name betokens, is a Syud, or descendant of the Prophet Mahomed. Syuds are of three clans, known as Hussnee, Hosseinee, and Hussun-ool-Hosseinee. All are descendants of Fatimah, daughter of Mahomed. The first two are the offspring of her sons Hussun and Hossein—the last, that of her daughter Hosseinee. Syuds are very numerous throughout India, the tribe being continually increased from the circumstance that persons of the Sheikh tribe, born of a Syud mother, also become Syuds. The tribe is supposed to have come to India, not, as might be surmised, direct from Arabia, but through Bokhara and Afghanistan; first with the army sent by the Caliph Omar, next with Mahmood of Ghuzni, and afterwards with Timour.

Syuds are proud of their supposed descent, and wear a green turban in token thereof. They intermarry with no other sect except Sheikhs, and look on all unclean animals with especial hatred. They are mostly Shiahs, or believers in the calling of Ali, Mahomed's son-in-law, as his successor. They discourage the jehad, or extermination of infidels, and eat all animals except the pig, provided that they have been lawfully killed—that is, that the throat has been cut by a Mahomedan after a certain form. In this respect they do not differ from other Mahomedans; although at many of their ceremonies, especially at the Mohorum and other festivals, their dissent from popular Mahomedanism is very evident. They drink no wine, and are much employed in Government service. Few of them are cultivators.

Syud Meer Khan is thirty-four years of age, and six feet in height, with a dark olive complexion. He bears the appellation of Khan, probably from Afghan descent, or by special creation; and his services to the Government of India in a military capacity, have gained for him the title of "Sirdar Bahadoor," to which is attached a pension and other privileges. The Syud is a fine specimen of his race: a very powerful man, with a good expression of features.



SYUD MEER KHAN.

SHIAH MAHOMEDAN OF CABOOL: SYUD.

MEERUT.

(154)

HYDER BUKSH.—KUMBOH SHEIKH.

(155)

MUCH difference of opinion prevails among well-informed natives as to the derivation of the term Kumboh (Sheikh, as is well known, signifying lord, and being the appellation of a very large Mussulman tribe throughout the East, most of whom claim descent from one of the first three caliphs). One account states that the word signifies accused, and is derived from Koombhee, one of the Hindoo hells; another, that the Kumbohs are descendants of the old Kye dynasty of Persian kings, expelled in ancient times, and whose suite, when wandering towards Hindostan, were called Kye Umboh, "the Kye Assembly."

But according to their own (and seemingly the most probable) account, the Kumbohs are the old inhabitants of the trans-Indus country, who were converted to Islam by Mahomed of Ghuzni. The Sanskrit name of Cabul is Kamboj, and a slight transition of sound renders this name so similar to Kumboh, that, without laying undue stress on the resemblance, it may be held to be not improbable that these people were formerly denizens of Cabul or its immediate neighbourhood.

Kumbohs abound in Etah, Rohilcund, and Meerut. They uphold the doctrine of the Jehad, or extermination of the infidels.

They eat animal food, excepting the unclean animal (the pig).

Many of the Sheikh tribe are found among our irregular cavalry, but they rarely enlist in the infantry. They are not given to agriculture, and are bad cultivators; but many are acute and successful traders, and many are to be found among the native civil subordinates in the various branches of Government service.

Hyder Buksh is fifty-seven years of age, and of light brown complexion, with grey eyes. He is somewhat above the average in height.



HYDER BUKSH.

KUMBOH SHEIKH: ORIGINALLY HINDOO.

MEERUT.

(155)

MOBARIK ALI KHAN.

(156)

MOBARIK ALI, like Hyder Buksh, is a Kumboh Sheikh, and a Soonnee Mussulman. He is an inhabitant of Meerut, fifty-nine years of age, and of average height. His title or appellation of "Khan" does not belong to his tribe, and was probably gained by a member of his family under the Mahomedan empire, when Khan was the lowest order of created nobility. The supposed origin of this tribe has been explained already, *vide* 155, and the present subject calls for no particular remark.



MOBARIK ALI KHAN.

KUMBOH SHEIKH: ORIGINALLY HINDOO.

MEERUT.

(156)

A GOOJUR ZEMINDAR.

(157)

THIS person is a landholder in the northern portion of the Saharunpoor district, and belongs to the Goojur tribe, whose peculiarities and descent will be found described in No. 148. Of all the tribes in the Saharunpoor district Goojurs are the most numerous, and they are the clans folk of the Goojurs who made themselves so notorious at Meerut in 1857. Their nature does not appear to differ in separate localities; for those in Saharunpoor are described as indifferent characters, and for the most part bad cultivators, given to petty thieving and cattle lifting, and resorting to indiscriminate plunder in times of disturbance. Since the mutiny and rebellion they have been disarmed, and are comparatively harmless; but it is to such tribes, as yet little removed in reality from their original savagery, and unaffected by Mahomedan civilization, that the efforts of our own Government should be particularly directed in time of peace. Although the person represented is termed a zemindar or landowner, he appears from his costume to be an ordinary peasant. He is enveloped in a thick ruzzai or padded quilt, which covers the whole of his person. In his right hand is a lâthi or bamboo club, shod at the end with rough iron rings, a most formidable weapon in the hands of a powerful man, as it can be used as a quarter-staff, and has a peculiar exercise attached to it, as well of attack as defence, which is taught in village Gymnasia. In his left is a small hooka, the bottom of which is a cocoa-nut; into this a short stem of turned wood is inserted, and the upper portion or chilum, is of pottery, fine or coarse, as it may be. The instrument is used either by a reed or tube of wood placed in the hole of the cocoa-nut, or by applying the mouth to the orifice, which is by far the most usual method. Goojurs are much addicted to smoking, particulary ganja, the prepared leaves of hemp or Cannabis Sativa. This has peculiarly exciting and intoxicating qualities, not exceeded even by Bhàng which is drunk in water, and is resorted to freely, together with spirits, on all occasions.



A ZEMINDAR.

GOOJUR LANDHOLDER.

SAHARUNPOOR.

(157)

KURRUM DOSS.

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KURRUM DOSS is a Jogi or religous devotee, now of Hurdwar, but a native of the Punjab. The name Jogi or Yogi is derived from the word "jôg" or "yôg," signifying literally union or junction; and in practice, the idea of mental union with the Deity by means of religious abstraction or contemplation.

This sect owes its origin to the metaphysical philosophy of Patanjuli, who was the founder of the doctrine and practice of asceticism, which has existed in India for many centuries, and is still practised in many curious forms. The philosophy of Patanjuli forms one of the great schools of Hindoo metaphysical doctrine, and is distinct from the Vedanta, the Nyaya, the Mimansa, and many others of equally marked, but different character. The Brahmins claim for all of these an immense antiquity; but it is most probable that they arose after the suppression of the Buddhist supremacy, or about the second century before Christ, when the new Brahminism was in its vigour, and expending its superabundant forces in the invention of newly asserted doctrines. The philosophy of Patanjuli if it did not precede, must, however, have closely followed the Buddhists, for there is much in it which embraces the tenets of that peculiar faith; in particular the practice of ascetic devotion, as the best or only means of attaining perfection, and eventual unity with, and absorption into, the divine essence.

The great object to be attained was emancipation from earthly, and consequently sensual existence. It was necessary to restrain the mind and prevent its following sensual desires and objects; and this was to be effected by a course of penance and mortification minutely detailed. If confined, the soul was sure to fix itself upon God; if suffered to stray, it wandered restlessly into voluptuousness. The object of the god seeker, therefore, was to deliver his soul from subjection; in short, to subject his senses to his mind. In the following sketch of the Patanjuli doctrines Mr. Ward's abstract of them is chiefly followed. The first proposition to be entertained was, that the divine spirit and the soul of man are distinct. This was manifestly a denial of the Vedanta doctrine, that the human soul was a portion

of the divine essence. The divine spirit was devoid of passion, not so the soul of man. God possessed form, which, on attainment of a certain degree of perfection, could be seen by the Jogi; he is placable, glorious, the creator, preserver, and regenerator of all things. The universe arose from his command, and he infused into its matter a system of perpetual progression. Truth is discoverable by the senses, by experience, comparison, and revelation: material things were changeable and unchangeable, the former dependant upon birth, increase, &c., and finally, that there are five kinds of men, those who are governed by their passions, and those who are freed from worldly attachments, which emancipation is to be obtained by perfect abstraction of mind, or jôg.

These abstruse doctrines are not wanting in a certain degree of sublimity and truth, and similar propositions may be found in Pythagoras; but in the Hindoo philosopher's directions how to attain perfect abstraction of mind, there is a strange mixture of grandeur of conception and grotesque methods of practice, which are very remarkable. Thus, "meditation on the deity is enjoined until the mind is filled with joy—the powers of the understanding become abstracted—so that distinction between matter and spirit is no longer recognized, and spirit alone is seen, in which step the Jogi is emancipated from that pride of separate existence which is connected with a secular or bodily condition." Again "the highest aim is attained by meditation, till the Jogi is so far delivered from pride that it exists only as a shadow in his mind, and the divine principle receives the strongest manifestations." But this state is hard of attainment, and the continual war between the senses and objects of sense has to be overcome. The various conditions of mind, the obstacles between human infirmity and divine perfection are minutely set forth, and it can be easily believed that the doctrine possessed a fascination for its disciples which urged them to the practice of the severest penances and mortifications of the flesh and spirit. Among many directions for the regulation of the sitting and other postures, eighty-four are specified for imitation, which regulate the ingress and egress of the animal soul. The Jogi must fix his mind so that it may not wander beyond his nose; he must breathe so that the breath is confined to twelve fingers' breadth beyond his mouth; and by fixing his eyes on the top of his nose he subdues all his members, and all the powers of the elements over him. Then the soul is said to be united to the energies of the body; both mount, and are, as it were, concentrated in the skull, whence the spirit escapes by the basilar suture; and, the body having been thus abandoned, the incorporeal nature is reunited for a season to the supreme. He who in the body hath obtained liberation—that is, has gone through this process—is of no caste, of no sect, of no order; attends to no duties, adheres to no shastras, to no formulas, to no works of merit; *he is beyond the reach of speech;* he remains at a distance from all secular concerns; he has renounced the love and the knowledge

of sensible objects; he is glorious as the autumnal sky; he flatters none, he honours none; whether he practises and follows the customs of his country or not, this is his character."

Such are the aims and procedure of this strange doctrine, of which it is impossible to give a full idea in the space to which these illustrations are confined. The doctrines of Patanjuli would be necessarily impossible of practice by a people at large; but from the period they were promulgated, to the present, they have never lacked a proportion of votaries, who, in the spirit of the author of them, have desired the suppression and eradication of all sensual spirit, and abstraction of their souls into the divine essence. Mortifications and penances have from time to time been practised in all religions, and the Christian faith has had its share of them, which have vied with the Hindoo in austerity, yet have not attained the intensity of corporeal suffering which they involved. Hunger and thirst, exposure to the elements, to the blazing heat of the sun, intensified by large fires lighted around him, as well to frost and cold without clothing; his members distorted into painful postures, into which they become contracted—the Jogi seems insensible to pain, and pursues his meditation with apparent serenity. A strange infatuation certainly; yet it is impossible to withhold admiration of its steadfast continuance, and of the high aim of faith which makes it not only endurable, but creates an intensity of spiritual joy in the devotee which he professes himself unable to describe.

Jogies are of no particular sect, they may have been Brahmins, or belonged to lower castes; but when a man takes upon himself the vows of the order, he renounces all position, all wealth, as he strives to do all sensual perception. It may be asked who succeed?—possibly none, for the conditions of the order as regards absolute fulfilment, are impossible; but that does not prevent thousands of earnest men from attempting all, and either perishing in the attempt, or relapsing into a condition of worldliness, which brings with it a comfortable prosperity. In the subject of the illustration, we have no attenuated naked figure covered with ashes, his long matted hair wound round his head, his finger nails like claws, or one arm raised above his head, now stiffened in that position; we see a comfortable looking individual, clad in a quilted chintz tunic, with a muslin shawl thrown over his head and shoulders, and a chequered felt cap upon his head. Kurrum Doss is no ascetic, and though his beads are passing rapidly through his fingers his thoughts are hardly with them. Perhaps, in his own estimation, he has already attained one beatitude. Perhaps the roughest portion of the conflict is past, and he, in the words of the old philosopher, "hears celestial sounds, the songs and conversation of celestial choirs, and has the perception of their touch in their passage through the air; his taste has become refined, and he enjoys the constant fragrance of sweet scents." Such fruits of his work, however, "though they obtain the applause of mankind, obstruct the heavenward progress of the true Jogi." There

appears to be an immense difference between his principles and his practice, not uncommon with his class, as we see the same result in the professors of other faiths. In fine, Kurrum Doss is in comfortable worldly circumstances, and out of the proceeds of the offerings made to him, has built houses at Hurdwar, where he lives, which he lets out to pilgrims, and lives on the proceeds. He has disciples also whom he instructs in the principles of Jogieism, and he receives, well to do as he is, the offerings of the charitable. The parallel marks upon his forehead shew him to be a worshipper of Siva, of whom, in general, Jogies profess to be devotees, until the spiritual attainments have conducted them into an independant condition of complete abstraction and beatitude. When his portrait was taken Kurrum Doss was fifty-eight years of age, and he is a fine specimen of his class. He is restricted to vegetable food, but he may smoke intoxicating preparations, in which, especially ganja or hemp leaves, he indulges freely, being assisted thereby in his dreamy contemplations. Religious Jogies, so to speak, those who are in the practice of the fearful austerities of the order, seldom beg. It is enough for one of them to stroll through a village crying aloud some invocation, or to sit down under a tree outside in rapt meditation, for offerings of all kinds to be brought to him. If they are valuable, he either refuses or redistributes them; except when he may have a vow of building a shrine or a temple by the sacred river. What need has a Jogi to beg for himself?—a little milk is in most instances his sole daily food, and clothes he has none, or next to none. In a country of universal charity to religious mendicants and professors, his calling insures him the support he needs.

There are, however, other Jogies than the religious devotees, whose practices, as their turn comes, will be separately explained.



KURRUM DOSS.
HINDOO JOGI OR MENDICANT.
FROM PUNJAB.
SAHARUNPOOR.
(158)

JUMNA DRESSED AS THE GOD KRISHNA.

(159)

JUMNA is a native of the Boolundshahur district, about twelve years of age. He is here represented as dressed, during the annual fair at Hurdwar, to represent Kuniya, or Krishna, a Hindoo incarnation of "Vishnu," one of the gods of the Hindoo trinity. He is seated upon a wooden platform on the "Hurka Pairee," or sacred steps leading down to the Ganges, with a brass dish (called a thalie) placed before him, and begs charity from the visitors at the fair. He is by caste a Brahmin and a vegetarian. On his head he wears a cap surmounted by a circular fan of peacock's feathers. He is richly dressed in silk, with a heavy gold embroidered shawl cast over him; under him is a cotton carpet, which covers the platform.

Such representations of the most popular divinity among Hindoos are generally personated by fair good-looking boys, ordinarily sons of Brahmins, though not of the highest rank. They are accompanied by adults, who may be relatives, and who chant portions of the Bhugwut Poorân, the Mahabharat, or other works which contain details of the life, acts, and doctrines of Krishna, many parts of which are extremely indecent. The most popular portions of these works are the warlike actions of the god in aid of the Pandoos or Panduvas during the memorable war between them and the Kooroos or Kauravas, a rival family, for supremacy at Hastinapoor, near Delhi, then the capital of the Aryan Hindoo races of India; and his amorous transactions with Radha, his mistress, and the sixteen thousand shepherdesses and milkmaids with whom he played in the wilderness of Vrindu, near Muttra. Very frequently other boys are dressed up to represent Radha and the milkmaids, who dance, sing ballads in the local vernacular, or make recitations, which are liberally rewarded. Most of these, however, are of a lascivious character: and hence perhaps their popularity among the lower and most ignorant classes of Hindoos, to whom, indeed, they are uniformly addressed. Many of the dialogues, metaphysical and philosophical, interspersed with others of a more popular character, are of great length and difficulty: and it is surprising to see boys of comparatively tender age recite them without hesitation, whether in Sanscrit or the vernacular, during very lengthened performances.

The origin of Krishna, like that of all other deities worshipped by Hindoos, is involved in mythological legends. He was born at Muttra, near Delhi, a mortal, though assumed to be an incarnation of Vishnu, sent to deliver men from giants

and evil spirits, by which the world was infected. His reputed parents were Kshuttris, or of the second degree in Hindoo caste; but he soon developed his celestial origin and attributes by the performance of astonishing miracles. It does not however appear from the Mahabharat, or other works, that he claimed or received divine honours during his lifetime; and his death, by an arrow from the bow of a Bhil, as he sat under a tree, shows him not to have been exempt, in the belief of his votaries, from the conditions of mortality. It suited, however, the purpose of the Brahmins to deify him as a new incarnation of Vishnu, whose worship had declined; and in the Puranic theology, upon which modern Hindooism is founded, Krishna, under various appellations, occupies a very large space. It was this theology which, with wonderful subtlety, was perfected during the period of the Buddhist ascendancy, and which began to exert its power over the popular Hindoo mind shortly before the Christian era. The name of Krishna is not found in the early Vedic works, nor in those which succeeded the Vedas, although the Hindoo Trinity forms portion of the latter. It would seem as if the Brahmins, finding the abstruse nature of the Vedas, and of the metaphysical and ascetic doctrines of Sankya, Patanjali, and other philosophers, unappreciable by the people at large, discovered a more popular form of belief; one which would reinstate them in their old power, and attract the excitable minds of the masses wearied by the asceticism of the Buddhists, and the abstract metaphysical philosophy of the sages. In this they succeeded perfectly. The worship of Krishna, full of picturesque legends and miracles—licentious and lascivious—yet abounding with fine moralities and definitions of faith—humanity, as it were, exemplified by passion, by crime, and by sensual indulgence intermingled with the highest aims of spiritual desire—was preached by zealous missionaries all over India. Temples to his honour were raised, and frequented in preference to those of Seva. New sects arose dedicated to him, and the mortal descent of the deified hero became, as it were, a bond of union between him and the people, which has never been broken. His worship has almost exclusive possession of the female mind, whose sympathies are with him from his birth to his death. Hence the popular carnival of the Holi, the Junum-ashtmi, or eighth day after his birth; the Gokul Ashtmi; Rasa; and many other festivals which are celebrated in all parts of India with a spirit and zest which does not attach itself to any other. There are many great temples to Krishna. Muttra his birthplace, Juggunath in Orissa, Dwarka in Guzerat, the seat of his kingdom and the locality of his death, Trippetti in Southern India, and others, are all places of pilgrimage for devout Hindoos; while devotees in his name wander in great numbers through the country in all directions. They may be known by the broad arrow or trident mark on the forehead, seen in the Photograph, the two sides of which are white, and the centre spot or line red; and which, in the Bairagis and Jogis, form remarkable features of their daily adornment.



JUMNA.

HINDOO BOY DRESSED AS KRISHNA.

SAHARUNPOOR.

(159)

BRAHMIN.

(160)

THE figure represented is engaged in his "Pooja," or morning worship, with the objects of his adoration before him. From the horizontal mark on his forehead, which is composed of sandal wood paste, and may be either white or saffron colour, he is evidently a worshipper of Siva, under any of his appellations—Mahadèva, Bhudrinath, &c. He is not clean shaven, which may be accounted for by a vow, by being unable to find a proper conjunction of planets for the operation, or by his observing ceremonies after the death of a near relative. He is enveloped in a light silk or serge shawl or mantle, because woollen or silk do not involve impurity which cotton does. Below he wears a dhoti, which, if cotton, must be damp or wet while the ceremony lasts; or he may wear a waist cloth of thin serge or silk. His "junwa," or sacred thread, passed over his left shoulder, hangs outside his mantle, because it has to be passed through his hands at certain portions of his ritual, in order that it may be preserved pure. His objects of adoration are placed upon a low stool before him, which is covered by a clean cloth. In his immediate front are three small idols, which are probably Siva under three forms, or Siva and his consort, Bhowani Doorga or Kali. The sacred stone Shalgrama lies at the side of the plate, as also the necklace of Rudraksh, which is supposed to be worn by the god. All these, and some other objects which are not clearly discernible, are in a brass thali or platter, which he has scoured till it is as bright as gold. Outside this platter are, the bell he rings to apprise the divinity of his service; the conch shell which he blows to invite all gods to partake of it; a small brass vessel containing water and leaves of kusa grass, or the toolsee plant (sweet basil); and an incense burner, from which a stick of fragrant pastile is sending up a grateful perfume; and a cup containing the thin sandal wood paste, used for the idols and himself.

Before this ceremony, however, the Brahmin has had to perform many others. As he wakes from sleep, he must repeat the names of his tutelary divinities, and implore their protection of him during the day. As he puts his right foot out of

bed, and it touches the floor, he is to say inwardly: "I descend from my bed by thy command, O Mahadèva! I know what is right, but I do it not. I know what is wrong, but I forsake it not." His first act is to receive an omen of the probable result of the day. If he see his wife, a cow, fire, or a Brahmin, it will be auspicious; if a bad woman, a naked person, or a man with a great nose, &c., it will be unlucky. Careful wives, as part of their duty, contrive that something lucky should be always seen by their husbands; and as they are always the first to rise, either the cow is placed within sight, or some fire, as it may be; and it would be a grievous sin in a woman to allow, wittingly or carelessly, any adverse omen to disturb her husband's serenity for the day.

After a time the Brahmin must perform his morning ablutions. He must go to a river, if there be one, as running water is the purest; or to a well, if there be no river; or to a tank or reservoir. In default of all these, and if the weather be very cold, he can, by consecrating the water, bathe comfortably at home with warm water; his wife, or an attendant servant, if he have one, pouring it over him as he sits on a stool. As he bathes, he must first wet his feet and hands, then take up water in the palm of his right hand, and sip it as it runs off at his wrist, repeating invocations and prayers, as "O water, with your waters wash away all the guilt which I, the sacrificer, have committed, with and without knowledge." Then he must touch his lips, eyes, nose, and the vital parts of his body, repeating the liturgical incantation for each. After this he can clean his teeth, which is done with a piece of green twig, bitten at the end till it becomes like a brush. The wood of the neem *(melia azadirachta)*, which is bitter, is preferred for this purpose. The Brahmin must be careful, however, that he does not make his gums bleed, as that would render him impure for the day. He must then seek a few flowers for offerings to the gods, and can proceed to bathe. If in a well or river, he first makes a ball of clay, with which he rubs himself all over; then he enters the water up to his breast, and, with his face to the east, repeats incantations, first to summon all holy rivers to enter the water where he is; next to sanctify his members; then, dividing his hair behind into equal parts, and holding them in the hollow of the thumb, he must stop his ears with his thumbs, cover his eyes with the three first fingers, and insert his two little fingers into his nostrils. He then immerses himself in the water several times, and throws water over his head, and to the right and left, as oblations to the gods and the elements; then, taking some in his joined hands, he offers it thrice to the sun, praying for light and direction; also a similar ceremony to the spirits of his ancestors for the past three generations.

With very strict Brahmins, several ceremonies interpose between the bathing and the Pooja; and some even bathe again, before they mark themselves with the sacred emblems of their caste; but for the most part these are dispensed with, and returning home, the Brahmin enters the small room or closet in which his Lares

and Penates are already set out. He bows in adoration, anoints the images with ghee or clarified butter, bathes them, and spreads the flowers, sacred grass, &c., before them, ringing the bell or blowing the conch before each act. Each office is accompanied by the incantations and prayers prescribed by the liturgy. If he has not done it at the river, he now marks himself on the forehead, breast, and arms, with the sandal wood paste; and also his children (who are gradually instructed, when they are old enough, in the observations of the ritual) and his wife, who has bathed separately at the river or elsewhere. He then sits for a while in meditation on the attributes of his tutelary divinity; repeating ejaculatory sentences of adoration, or reading aloud part of the Sri Bhugwut Gita, which is the definition of faith. It would appear that the person illustrated had reached this stage of his Pooja, as the objects of worship are already in order, and he is in one of the prescribed attitudes of meditation, his left hand resting upon his thigh, and the right withdrawn.

In some instances these ceremonies are very short, and will be concluded in a few minutes; in others they may be continued for hours, and ordinary business does not interrupt this. Maharajah Chundoo Lall, the Prime Minister of Hyderabad, transacted all his most important business when at Pooja, because he was then least interrupted. He was not a Brahmin, but observed strictly all the forms of one. So it is with others.

In the above sketch, which is as much as the present limits will allow, the "Anhika Tutwa" has been followed, as quoted by Ward. There are many other liturgies, suitable to each doctrinal, or other division, of Brahminical caste; but the Anhika, as a general one, applies to all indiscriminately. It is not necessary perhaps to follow the Brahmin further in the offices of daily devotion and ritualistic observance, which are literally endless. There is no act of life, getting up, sitting down, going out, coming in, eating, drinking, or be it what it may, that has not its appropriate ejaculation or observance. Towards evening most Brahmins bathe again, washing away their sacred marks, when the Pooja worship is renewed, and the day closes with simple offerings to the tutelary divinities, and prayer for protection during sleep. Brahmins, except those connected with them as ministering priests, rarely resort to temples for their devotions, and except in fulfilment of a vow, or on public occasions, are seldom seen there. The home service is considered sufficient for all purposes of purification, and if a temple is visited, it is after the ordinary home service has been concluded.



BRAHMIN.

HINDOO.

SAHARUNPOOR.

(160)

BRINJARA AND WIFE.

(161)

UNDER the designation of Brinjara or Bunjara, Lamanee or Lumbanee, this useful and interesting tribe is found all over India. In the North-West Provinces they inhabit the jungles on the southern faces of the lowest ranges of the Himalayas, never penetrating deep into the forests, but selecting for their encampments those portions of open grass lands, chequered by patches of wood, which afford good grazing grounds for their large herds of carriage bullocks. They have no settled places of habitation. During the dry months—that is, from October to June—they travel through the country, transporting salt, ghee, grain, or other produce, from place to place; sometimes trading upon their own account, but for the most part carrying for grain dealers and merchants at a low rate of charge, which is paid in kind or in money, as may be agreed upon. There is no high road in India on which parties of this picturesque people may not be met with, accompanying large or small droves of cattle, according to the wealth of the families who have joined together to make the venture. Their daily marches are in general short, not exceeding eight to ten miles; and some of the party having been sent on in advance to choose a camping ground, the cattle, as they arrive, are driven to the spot appointed for each owner, where they are unloaded, the grain bags carefully piled up, and the cattle turned out to graze, and drink at the nearest brook. Some of these encampments are very picturesque. A tall flagstaff is set up, secured by stays, and the flag of the chief of the party hoisted. These flags have various emblems; but the most usual is a figure of Hunooman, the monkey god, who is the tutelary divinity of all wandering tribes, cut out in white cloth, sewed on a red ground, or *vice versa*. Around this flagstaff are streets, as it were, formed by the walls of grain bags, peopled by women and children, with a few men left to guard them; and the usual occupations of Hindoo women, grinding corn, sewing, cooking, or spinning strong cotton thread or hempen yarn for the sacking of their grain bags, go on till evening closes. The whole then repair to the watch fire, where they sing, or the women dance, till long into the night. Sometimes the chief among the party may have a pall or open tent, made of strong sacking, pitched for shelter or dignity; and in unsettled weather, such a cover is stretched over every pile of grain. But when there is no chance of rain,

all dispense with covering, and the family reposes by night, as by day, under the shelter of its grain bags, apparently indifferent to dew, cold, or heat, being protected at night by thick wadded quilts,—ruzzais,—with which they are well provided. During the night all is silent in the camp; but men are sitting by the watch fire, and their dogs are alive to every stir within miles of them. As the morning breaks a hasty meal is taken, the cattle are loaded, and the day's march begins.

During the monsoon, when their nomadic life is impossible, Brinjarees unite in communities, and select some good grazing ground. There they tend their cattle, make and repair their grain bags, pack saddles, and bullock gear, and amuse themselves in hunting. They are passionately fond of wild hog, and have always a number of strong, fierce dogs belonging to their camps, with which the hogs are brought to bay, and speared by the men. They also lay nooses on the ground for antelopes, and are adepts at snaring partridges or floriken. Large parties of them will also beat their grazing grounds for hares, driving them into nets; or, as they are roused from their forms, killing them with short heavy sticks, which they fling after them with much dexterity. Brinjarees are seldom good marksmen, and firearms are always scarce among them, a few rusty matchlocks forming the equipment of a large encampment. Their favourite weapon is a short spear, the staff of which, a stout bamboo, as shown in the Photograph, forms ordinarily a driving pole; but a large, sharp spear head is usually carried in the waist band, which can be fitted to it in a moment, and constitutes a truly formidable weapon.

The Brinjaree men have no particular costume. Among those who may have come from the Upper Provinces, it is not unusual to see a white turban crossed by a yellow or red band, a red turban with white or pink, and the like, which has a lively effect; but the costume of the women is everywhere the most picturesque, whether as regards arrangement, or colour, in India. It consists of a full petticoat reaching nearly to the ankle, made of strong cotton cloth, printed in the country, with the gayest colours, and peculiar patterns used only by the tribe. The upper part of this garment may be of one colour—blue or red, or green or orange, with a broad border, in which the fancy of the cloth printer as to pattern and colour is assisted by that of the owner, who adds to the pattern, devices of her own invention, in pieces of coloured braid, or silk, or twisted thread, sewn on with great ingenuity and effect. The bodice is plain in front, and shaped to fit the bust and figure exactly, reaching as far as the hips. The sleeves descend below the elbow. It is tied at the back, behind the neck, across the shoulders, and again at the waist, and does not anywhere completely meet. It is on the bodice, which, in fact, is a stomacher also, that the greatest pains and patience are expended by the Brinjaree women. It is quilted throughout, into every variety of pattern that can be invented, with variously coloured silk and cotton thread; pieces of gay coloured

stuffs are inlaid, as it were, in the pattern; and the effect, in combination with the petticoat, is extremely brilliant and pretty. Over all there is a scarf or sheet of finer cloth, dyed of some gay colour, generally red, yellow, or green, and ornamented with a border of the same description as the petticoat, as shown in the Photograph. This scarf is tucked in at the waist, and, passing over the head, falls gracefully behind, and to the right side. Brinjaree women rarely tie up their hair behind or braid it: they prefer it parted in front, to hang over the shoulders, while portions are fastened with silver and pewter ornaments, tied with bright crimson threads and tassels, to hang about the face. When the younger girls have glossy natural curls, which are frequently seen, these peculiar ornaments and tassels, intermixed with wild flowers, add much to the general effect of the head dress, while to the elder women they give a wild and weird appearance, by no means inconsistent with their bronzed and almost seared visages. There is no doubt, however, that the younger women of the Brinjarees are, in many cases, eminently and even remarkably handsome. They are never black, but have a rich, ruddy, dark Italian or Spanish colour; and their figures, aided by their picturesque dress, are superb. No one can look upon them without admiration of their spirited and very graceful carriage, and peculiar action in putting their feet to the ground. No women in India have this light, high-stepping action, as it may be termed, of the Brinjarees, and few their grace and buoyancy of figure. They are inordinately fond of ornaments, which, like their costumes, are peculiar to themselves, and are all heirlooms in their families. The rich wear heavy gold and silver anklets, necklaces, and ear-rings. The poorer classes have these made of silver, if it can be afforded; if not, of brass and pewter. But in all cases the pattern and ornamentation is the same. Upon their arms, reaching from the wrist to the armpit, they wear rings and hoops of ivory or bone. Those at the wrist fit closely, while those above are often large and very loose; but they are so sized, that they do not fall over each other. It is difficult to understand, too, how the women work or walk with the heavy anklets, and brass rings above them; but these never appear to impede their action.

The gay costume of the women at ordinary times is much increased on occasions of festivals, or domestic rejoicings. At the Holi, the Dussera, the Junam Ashtmi, or birth of Krishna, &c., parties of young women go about, attended by a few matrons as chaperons, but never by men, and perform peculiar dances, singing at the same time songs of their own, in their ancient dialect, which many of them do not understand. The tunes of these songs are often spirited and original, but they have not at all the character of ordinary Indian music. The dances have set figures, some of considerable complexity, and all of them requiring no little grace and agile movement. For these occasions, the Brinjaree girls put on their newest and brightest clothes. The rich among them have not unfrequently silk and satin petticoats, and quilted satin bodices, with fine muslin scarves; but whatever material

is employed, it must be quilted and stitched in the same manner and with the same patterns as the ordinary clothing, nor would any deviation be permitted. It is said of the Brinjaree women that they are the most perfectly chaste and faithful in India; and that however great a temptation may be held out to them, beautiful as many are, to change their rough out-door life for one of ease and luxury, they have never been known to yield to it—to become concubines of Mahomedans, or to enter in irregular connections with men of other castes. Whether among themselves their conduct may be equally correct, is perhaps open to doubt; but living as they do, as belonging to no settled society, it is hardly possible to understand, in all respects, their social condition.

The men are bold, patient, hardy, and venturous; and among all classes of merchants in India have acquired, as is their due, a reputation for perfect honesty. No matter how long, or how arduous the march, or how great the value of the goods they carry, they deliver them according to promise. In marches of hundreds of miles along unfrequented roads, without any one to overlook them or guard them, the Brinjaree convoys travel patiently and persistently, and deliver their invoices correctly. The consignment may be worth tens of thousands of rupees, but malversation is unknown. Thus by all native mercantile communities in India the Brinjarees are implicitly trusted. They frequently receive large advances for purchase of cattle or grain, and take up loans for the use of their Tandah, or, as it may be rendered in this sense, community for marriages, new gear, and the like, which are paid off with punctuality, though they may not return for one or two years, or even more, to the place where the sum was taken up. Sometimes they act as mere carriers; but the wealthy among them take contracts, such as to deliver so much wheat, or other grain, on a certain date, at a certain price, at a certain locality. The profits or losses upon the venture are divided among the members of the Tandah, according to the number of cattle employed by each.

Railroads and metalled cart roads are inimical to Brinjarees; and yet from parts of the country where there are no made roads, their droves of cattle feed both railways and carts, and it will be long ere they can be dispensed with. As carriers of grain to large armies they are unsurpassed. The Duke of Wellington, in the Mahratta war, trusted them, and his supplies of grain and ghee never failed. When the British army before Seringapatam, in 1791, was sorely distressed for provisions, the Brinjarees who accompanied the Mahratta camp of Hurry Punt proved efficient and plenteous purveyors. Nor were their services the less conspicuous and beneficial in the Sikh campaign, under the direction of the great commissariat contractor Jotee Pershad.

There are many interesting points connected with this celebrated and useful tribe which remain to be explained; and the subject will be continued on a future opportunity.



BRINJARA AND WIFE.

ITINERANT GRAIN MERCHANTS.

SAHARUNPOOR.

(161)

LAMA, OR BUDDHIST PRIEST.

(162)

IT is not unfrequent to find itinerant Buddhist priests from Tibet in the towns near the northern frontier of India. It is hardly possible that their ceremonies can be acceptable to Hindoos, but there are many Buddhists settled as merchants, and agents of the merchants of Lèh and Ladakh in Tartary, between which places and India there is a considerable trade in shawl wool, borax, and other trans-Himalaya products. To such persons the visits of priests of their own faith and country are, no doubt, welcome. They also wander as far as the fairs of Hurdwar and Gya, living upon charity, which they obtain in spite of their difference of belief. The priest is represented sitting at his devotions. A Brahmin would be naked to the waist, marked with the sacred designations of his order, and with bare feet; and his arrangement of objects of worship would be more considerable. The Buddhist priest, on the contrary, wears his felt cap, which he can draw over his ears, a robe of coarse white blanket, and his thick boots, regardless whether they are pure or impure, the latter being their general condition. In his right hand he holds the wooden cylinder, which he rattles for prayer, and at the same time rings the bell in his left hand. Before him is a brass dish or platter in which are a brazier containing fire, and a cup of water; this is flanked by another cup, and a gourd which contains water, and can be tied to his girdle when he is on the march. Across his right shoulder and chest is his string of beads, which, when engaged in prayer, he passes rapidly through his fingers, repeating the appellations of Buddh. Travellers in Tibet describe the prayer wheel set up in wayside shrines, by turning which passengers are supposed to offer supplications in proportion to the turns of the wheel; but such mechanical appliances to devotion are not found in India, nor do they, in any form, conform with the practices of Brahminical Hindooism. At one period, however, in the history of the Northern Provinces of India, the Buddhist religion prevailed to the exclusion of all others. The grandson of Chandra Gupta, Asoka, became a convert to Buddhism in the early portion of his reign, and in the year 286 B.C., the seventeenth of his reign, a great synod of priests was convened, at

which the missionary enterprises subsequently carried out with such wonderful success, were determined upon. These embraced Tibet and Tartary, as well as Ceylon, Bengal, Burmah, and China; and since then the Buddhist faith has continued as the national religious doctrine of their populations. In India, however, Brahminised Hindooism became paramount after the extinction of the Mauryan dynasty of Chandra Gupta, and though it lingered in Bengal, and in some wild localities of the Deccan, until the tenth century after Christ, it was practised in obscurity and under the continual persecution of the Brahmins. The memorials of this wide spread faith, however, still exist in great numbers, and Gya, once most sacred to Buddhists, is still venerated by Hindoos. Among deep forests, and in wild solitary glens and ravines like Ajunta, Daraseo, &c., in the Deccan, and in many localities of Central India, stupendous cave temples, and even still more wonderful sacred edifices covered with sculptured ornaments, excite the admiration of the European antiquary and archæologist, and are visited by humble pilgrims like the priest represented, from Lèh and Yarkhund, in Tartary, and other far distant and still Buddhist lands.



LAMA.

BUDDHIST PRIEST.

SAHARUNPOOR.

(162)

ITINERANT LAMA: BUDDHIST PRIEST.

THE Lama here represented is, if possible, of wilder aspect than the preceding. The rude blanket robe, the clumsy boots, and the conical felt cap, form a picturesque costume suggestive of a more uncivilized country than India. He is from Yarkhund, in Tartary, on a pilgrimage to ancient Buddhist shrines in India, subsisting on the charity of Hindoos, and perhaps Mahomedans also. In his right hand is the usual cylindrical prayer rattle, and his left rests upon all his travelling gear, which he has suspended to an iron frame; his crutch or staff placed above all. The cylinder in front contains a few rolls of sacred writings, and in the gourd he carries his water. An utter stranger in the country, of the language of which he only perhaps knows a few common phrases and words, it is impossible not to appreciate the faith which has brought him over snowy mountains, by rugged roads and paths, into the civilized regions of India.



ITINERANT LAMA.

BUDDHIST PRIEST.

SAHARUNPOOR.

(163)

MAN KOUR.

MAN KOUR is a Hindoo widow, of about twenty-five years of age, by caste Brahmin, and a resident of Hurdwar, chiefly living on the charity given her by the visitors. High caste Hindoo women do not re-marry, and many of them end their days at Hurdwar, which they consider a specially holy place. Her dress is a red petticoat and green sheet. Complexion fair, eyes black, height four feet nine inches. It is evident that Man Kour has not given up the world as it was incumbent on her as a Brahmin widow to do, if she followed the strict practices of her people. She has not had her hair shaved off, and she still wears the pote, or bead necklace, round her throat, which was tied there as part of the marriage ceremony. She has earrings, and a gold ornament round her neck, and her clothes are of gay colours. All this is strictly indecorous as a Brahmin widow of any pretension to respectable character: as one she should have divested herself of all ornaments, kept her head shaved, and worn white garments only. Such at least has been the old custom, as the desire of virtuous women to make themselves unlovely in the eyes of men, to mortify the flesh, and live in communion with their husband's spirit till reunited to him in Paradise. Before the British rule, this spirit would have impelled the widow to become Suttee; she would have gloried in such a proof of her devotion and her faith, though in many cases widows have, no doubt, been impelled to it by designing Brahmins, or on points of family honour. The rite was not confined to Brahmins. Rajpoots, Mahrattas, and even Sudras of comparatively low caste, practised it. When Sukwar Bye, the wife of Shao, Rajah of the Mahrattas, who, at her husband's death, was plotting the extermination of the power of the Peshwas, received a sneering message from Ballajee Rao Peshwah, who had detected her plot, "that he hoped she would not think of burning herself with her husband's body"—the unhappy lady forthwith consummated the sacrifice. It is due to the Mahratta nation, however, to state, that this message, as well as the Peshwah's promise to her brother to grant him an estate provided his sister, "for the honour of her family," should become Suttee, was held then, and is still held, in detestation. Such, no doubt, has been the secret history of thousands of similar sad sacrifices among all classes in India. Pride, angry feelings towards relatives, dread of future ill-treatment, weakness, and even temporary intoxication, have incited women of excitable minds to become Suttee; while, on the other hand, higher and purer motives have no doubt prevailed, aided

by the texts from sacred works, to which popular credence has been given, and on which the dreadful custom was no doubt originally founded. "O fire," it is written in the Rig Veda, "let these women, with bodies anointed with clarified butter, eyes (coloured) with stibium, and void of tears, enter thee, the parent of water, that they may not be separated from their husbands, be sinless, and jewels among women." Again, in the Mahabharat: "If a woman who had despised her husband, and had done what was contrary to his mind, should, even from mercenary motives, as fear, or a suspension of the reasoning powers, die with her husband, she shall be purged from all crime." Other works abound with promises, like the following, to virtuous women who burn themselves with their husbands: "There is no greater virtue;" "The woman who expires on the funeral pile with her husband, purifies the family of her mother, her father, and her husband, and frees them from the consequences of sin;" and many others to the same effect.

The question was, however, boldly assailed by Lord William Bentinck, on his arrival in India as Governor-General; and during the discussion which followed, the authenticity of the texts quoted, and many others, was doubted. They were considered Brahminical interpolations by many learned native scholars; and, finally, the rite was abolished by law in all British provinces. This was followed up by Lord Hardinge in 1846, who, with the consent of the independent princes of India, abolished it in their dominions. Moreover a law has since been passed, making the re-marriage of Hindoo widows, including Brahmins and all other castes, lawful; so that they are protected from all violence on the part of their kindred, and are free to act as they please. This no doubt accounts for the Brahmin widow represented, living at Hurdwar upon public charity, and is, in fact, a proof of the effectual protection extended to all classes, even to previously helpless widows, by the British Government. But it is very doubtful whether the widows of the higher castes and classes will ever avail themselves of the legal power to marry again, which has been accorded to them. The obloquy of the measure attaches itself to all, both to male and female, even though the latter be of tender age, and consequently the movement of public opinion in favour and exercise of the privilege has been very slow. Among the lower classes and sects, however, re-marriage is of frequent occurrence, exposing the widow to no reproach whatever. Among such classes re-marriage can take place at any age, and whether the woman have children or not; and those whose husbands have died in their youth, are almost as a rule re-married—unless, indeed, they take upon themselves vows of future celibacy, which are not uncommon. Widows of the lower classes are subject to no personal disfigurement. They can wear ordinary coloured clothes, retain their hair, and wear certain ornaments of gold or silver; but they usually discard the glass rings or bangles on their wrists, which are broken at the place of the husband's cremation or burial, and are not renewed.



MAN KOUR.

HINDOO (BRAHMIN) WIDOW.

SAHARUNPOOR.

(164)

WUZEERUN.— BAZAR WOMAN.

(165)

THIS photograph represents a Mahomedan bazar woman, or professional courtezan. Her dress is a yellow tunic, green silk trowsers, and red Cashmere shawl. There is little to be said for women of this class, who exist under many denominations all over India, and the nature of their profession debars description of them. Many are dancing women, Mahomedans as well as Hindoos. They can never contract real marriage, though some of them avail themselves of the form "Nika," under the Mahomedan law, the offspring of which is legitimate, though in a secondary degree. In such cases those married and secluded become honourable women. Public courtezans are devoted by their families to the profession from their early youth; and, on attaining a fit age, they are married to a dagger, or a tree, with all the ceremonies of a real marriage. This custom obtains as well among Hindoos as Mahomedans. Many of the great Hindoo temples have bands of courtezans attached to them, who are maintained by the revenues of the establishment, and who follow their trade without public shame. It is a strange anomaly that, while a courtezan, born of, or adopted into, a courtezan family, is not held to pursue a shameless vocation, other women who have fallen from good repute are esteemed disgraceful. The practice of purchasing children to be instructed as courtezans was commonly practised some years ago, even in British territories, and is frequent at the present time in those of native Princes; but the stringent nature of the laws existent under the British rule against all practice of slavery, however it may be disguised, prevents any open violation of them, and the customs formerly existent can hardly now escape punishment.



WUZEERUN.
BAZAR WOMAN.
MAHOMEDAN.
SAHARUNPOOR.
(165)

DILJAN.

(166)

DILJAN, the "heart of life," is, like Wuzeerun, a Mahomedan courtezan. Her dress is a black tunic, black silk trowsers, and Cashmere shawl.



DILJAN.

BAZAR WOMAN.

SAHARUNPOOR.

(166)

MUSSULMAN FEMALE.

(167)

THE person represented in the Photograph is married; and is the wife of one of the bridge keepers on the Ganges canal, near Hurdwar, who is in the employ of Government, and, therefore, in a humble but respectable class of life. It is probable that she was not secluded; but like many women of the poorer classes of Mahomedans, dispensed with that custom owing to inability to keep servants to do the outside work of the house, fetch water, &c. The mark of her marriage is worn about her neck, in a small bead necklace called Pote, common both to Mahomedans and Hindoos all over India. This is tied round the bride's neck at the marriage ceremony by the bridegroom's mother, or other near female relative, immediately after the Kazi who has performed the rites has given the following blessing: "O, great God, grant that mutual love may reign between this couple as it existed between Adam and Eve, Abraham and Sara, Moses and Zipporah, his Highness Mahomed Moostafa and Ayesha, &c." The necklace is now handed to the person who is to fasten it around the bride's neck, with a piece of sugar candy, which the bride is to eat, as emblematical of the sweets of matrimony, while the beads are being adjusted. After this, they are never removed, except to be rethreaded upon new string, and it is considered a very unlucky omen if they should ever be accidentally broken.

Marriages among all Mahomedans in India are contracted either by the parents or by agents. There is no courtship, nor do the parties even see each other except they are of the lowest and unsecluded classes. Women are married generally before the age of puberty; but there is no restriction on this head, as among Hindoos, nor is any disgrace attached to a comparatively long spinsterhood. Mahomedan females have even a right, under the law, to choose for themselves after they reach the age of eighteen years; but it is rarely exercised. The Nika, or simple legal form of marriage, which includes the settlement of dowry between the parties and agents on both sides, and to which formal agreement must be made, used formerly to be the only ceremony used at marriages; but gradually many of the Hindoo

customs have been observed, and the various observances which extend over as many as nine days, and are accompanied by feastings and music, are too minute for description in this place. One great matter for adjustment also is the Jaëz, or trousseau of the bride, which is frequently a subject of serious difference. In wealthy families the trousseau is as magnificent as it can be made, both in jewels and clothing; but in poorer families economy is practised to the verge of disagreement with the relatives of the bridegroom. The bridal dresses, both of bride and bridegroom, are as costly as the parties can afford, those of the rich being of cloth of gold and silver, and of muslins woven with brocade, &c.; and however poor the parties may be, a trimming of narrow and coarse gold or silver lace is indispensable. Both Mahomedans and Hindoos tax their means to the utmost in marrying their children, and frequently load themselves with debts. On the whole, however, Mahomedans are the most prudent, and many of the stricter religious classes dispense with extra ceremonials, and adhere to the simple form prescribed by their law. As with Hindoos, so also with Mahomedans—no contract can take place without an astrological basis. The planets have to be consulted in conjunction with the initial of the names of the bride and bridegroom. These are resolved into four elements, and auguries are drawn for them; for instance, if the man be fire and the woman air, the utmost love will subsist between them. So also if both are earth. If one be fire and the other water, they will live in a chronic state of disagreement, and the varieties of combination are very numerous. Mahomedans in general have the utmost faith in this species of divination; but its absurdity must be often patent to themselves.

The costume of the girl represented is the ordinary one of northern Mahomedan women—the large petticoat or laenga, and dooputta or scarf. She has also a bodice below the scarf. It is very probable that she was induced to put on her marriage garments to appear to the best advantage, for the petticoat and scarf are trimmed with gold or silver tissue, which altogether forms a handsome mass of drapery.



MUSSULMAN FEMALE.

SAHARUNPOOR.

(167)

UNMARRIED GIRL.—THAKOOR BRAHMIN.

(168)

THE subject of this illustration belongs to a tribe of Brahmins of the Upper Provinces, who are known by the name of Thakoors: a title of respect. She is a good specimen of the women of her tribe, in appearance as well as in costume, which is of modern character. The ancient Hindoo costume for females was, and still continues to be, a garment called Sari, which consists of one piece of cloth, from twelve to sixteen cubits in length, and about a yard wide. It is first passed twice round the body to form a petticoat, which is fastened at the waist either by a knot, or by a gold or silver zone; the remainder is wound over the upper part of the body, and passed above the head, falling upon the right arm as low as the waist. This simple dress is extremely elegant in character; and if the material be fine soft muslin, as it generally is, nothing can be more graceful than the fall of the drapery. To a great extent, however, in Northern India, the Mahomedan costume has superseded the Sari; and in the photograph we see the voluminous silk petticoat, over which is a rich shawl, embroidered, or perhaps woven, with a gold thread pattern, which completely envelopes the person. A magnificent costume certainly, but without the beauty and peculiar simple charm of the Sari. The girl represented is unmarried, as may be seen by the absence of the small bead necklace, which is worn tight round the throat in all cases, both by Hindoos, and also in the present times by Mahomedans, and which is tied on during the marriage ceremony. In the left nostril is the nuth, or nose ring, which in this instance is not very large. In general it consists of a piece of light gold wire, one end being curved, and the other having an eye; so that the ends can be hooked together, and a pearl or two, large or small, or a cluster of small rubies or emeralds, serve as ornament. In some instances, however, nuths of very large size and weight are worn by particular tribes and castes, each adhering to its own peculiar pattern; some of these are very uncouth, and by their weight drag down the nostril and side of the nose, causing serious disfigurement. It is strange perhaps that women submit to the inconvenience they occasion; but in these, and

many other cases, fashion and custom are as powerful with Indian women of all classes, as with ourselves.

It is rare, perhaps, among well-to-do people, to find a girl so old as the person represented in the photograph, who is not married. One thing is certain —she must still have been under twelve years old; for after that, unless her age were concealed, she could not be married except with difficulty, and under a fine from the caste. Male Brahmins can be married at any age, but they are forbidden to marry within six degrees of relationship. Females are generally disposed of between the ages of six and twelve, or even earlier. No courtship, so to speak, can therefore take place, and marriages are arranged between parents of both parties, or by professional mediums who are employed. It is perhaps difficult to estimate the degree of happiness which follow such unions; but it is no exaggeration to state, that as much mutual affection subsists, on an average, among Brahmins and Hindoos in general, as among any classes in the world. Virtuous wives are loved and respected, and are recognized as the heads of their families: children are brought up in the veneration of their parents: and it is comparatively rare to see neglect or disobedience either of father or mother. When a girl is married, she is taught to look up to, and even reverence, her husband, whom, if a Brahmin, she worships on stated occasions. In all domestic matters she holds a high place, and the care of the house is the wife's peculiar province. It is true she does not eat with her husband, but that being the universal custom, does not militate against mutual happiness. In some instances girls are educated to a certain extent; but for the most part education is rarer among northern Brahmins, than among those of the west and south. Efforts are, however, being made by Government, and by private individuals, to institute a system of female education among all classes, and to some extent gratifying progress has been made; but it must necessarily be a work of time to succeed in a point which has been so long neglected. It is probable that in respect of education, the northern Hindoos have followed Mahomedan customs, and left their females in ignorance; for it is evident, from the ancient literature of India, in poems, dramas, and the like, that women formerly were hardly inferior to men in their attainments. Marriage is a sacrament among Brahmins; and by them, and all of the better classes of Hindoos, is held to be indissoluble by any legal process. Every one, male or female, must be married: no Hindoo father can evade the responsibility and obligation of marrying his children, most especially the females. Hence it follows that no unmarried females —old maids, so to speak—can possibly exist in India. The condition of females in India, however, is so full of interest, that it will be resumed from time to time, as opportunity offers.



THAKOOR BRAHMIN GIRL.

HINDOO.

SAHARUNPOOR.

(168)

RAJPOOT CULTIVATORS.

THESE peasants are residents of Jumnootri, or the source of the Jumna, and belong by caste to a Rajpoot race known as the Russia clan. They are Hindoos, and worship Ram and Buwarie especially. They feed on anything they can get except ox flesh, but chiefly on goats, which they eat after sacrifice. Both the subjects are, as will be seen, young men; both have very dark eyes and complexion. They are dressed in the usual dirty-white blanket vestment of their class and black trowsers. The Hill Rajpoot tribes are very numerous; the Jullunder Doab alone has upwards of twenty. Their pretensions to the appellation is, however, very doubtful, though every tribe asserts its descent from one or other of the original four Agni Kools, or fire brethren. Those alone are really Rajpoots who are themselves members of a royal class, or are connected with one by marriage. Such receive the title of Meean, and are saluted by inferiors with the cry, Jey Deva! or Victory to God! Their honour is stained by driving the plough, giving their daughters to an inferior, or taking one much lower in rank for their sons, taking money for their daughters, or allowing their women to appear in public. It is among these classes that infanticide has most prevailed.

The class represented, however, has no such exalted pretensions. They are farmers and labourers, in comfortable circumstances, but by no means wealthy. Those that can afford to do so, seclude their women, but the practice is not universal. They are, for the most part, entirely ignorant and uneducated, and employ Brahmins as Gurus, or spiritual teachers, and in the performance of all domestic ceremonies; professing great reverence for, and belief in, their ministrations. There is a great difference between the types of features of the lower Rajpoot tribes and the higher; the latter is unmistakeably Aryan, while the lower, as shown in the representation, is nearly allied to the aboriginal. Like most hill men the Rajpoots are fond of adorning themselves with sprigs of wild flowers, and among the profusion by which they are surrounded they have no lack of choice; their women too wear flowers in their hair, or in garlands about their heads and necks. The hill Rajpoots are not inferior to those of the plains in bravery, but they seldom take service, and subsist by farming and hunting, of which they are passionately fond. As a class they are somewhat unruly, but not difficult to manage, and are not given to crime of a serious character.



CULTIVATORS.

RUSSIA RAJPOOTS.

HINDOOS.

DEHRA DHOON.

(169)

NILTOO.—HINDOO.

(170)

THE subject of this photograph is Niltoo, a coolie or hill porter, carrying milk. He is a Hindoo, and by caste a Rajpoot of low degree, resident of Gurhwal. He feeds upon all flesh except that of the ox tribe. He worships Buddrinath, or Siva, whose shrine is in the Almora (Kumaon) district; but in common with most of his class, his reverence is extended to all Hindoo deities, and also to deified heroes or demi-gods. Large numbers of this class go every year to Gwalior, where the Maharajah Scindiah distributes to each a garment, and from four to eight rupees, to mark his devotion to the deity Buddrinath, in whose locality they live. He is stated thus to distribute to about 10,000 persons a year. Niltoo's dress consists of a white blanket coat. His complexion and eyes are dark; age about eighteen years. Men of this class possess great strength and endurance, and, though by no means of robust proportions, are wiry and muscular. His load of milk consists of several strong jars, which are placed in a rough rope net hung over his shoulders, and his burthen, whether produce of the hills, or the trunks, tents, and other equipments of English travellers, is always carried in the same way. With this he trudges up the steepest mountain paths at a steady enduring pace, rarely stopping to take breath, so perfect is his training, and covering ten to twenty miles in his day's march. In character, the Himalayan hill porters are a simple ignorant race; crime is rare among them, and with their patches of cultivation, and what they earn by their work, appear to be in more comfortable circumstances than their representative class of coolies in the plains. They have no particular military character, yet are brave and resolute, fond of sport when they have an opportunity of indulging in it. Many of them have regular Aryan features, and none are of very dark complexion.

Niltoo is a good specimen of his class and people. Many of the younger women are fair and handsome, with good figures. These people marry one wife only, and the practice of polyandry prevalent in the mountains among other tribes, does not exist among them. They are, as may be supposed, very ignorant and superstitious.



NILTOO.
HILL PORTER.
RAJPOOT.
DEHRA DHOON.
(170)

A CHARCOAL CARRIER.

(171)

THIS man is a resident of Gurhwal, by caste a "Kolee," one of the lowest classes. Kolees eat from anybody's hands. The better caste men will take nothing to eat from them; but, curiously enough, they will smoke from their hookah while out in the fields, though not when they have returned to the village. The hill Kolees are ignorant and superstitious to a degree.

In the plains Kolees are termed Chumars, or leather dressers, and they call themselves indifferently Chumareys or Kolees. They are a race altogether distinct from the Kuveyts, who regard them as outcasts, and will neither eat nor intermarry with them. They have a language of their own, essentially Hindi in character, mixed with some Arabic and Persian terms, for which it is difficult to account, but have, no doubt, been derived from Mahomedans whom they may have served or been otherwise in contact. In the Himalayas the tribe practises Polyandry, but it is unknown elsewhere among them. Some few hold lands directly from Government, and are otherwise on the same terms as Kuveyts; but in native Hill States they are the first pressed as porters, and many of them are common labourers and weavers of coarse cloths. Every Kanawar village contains a proportion of them, and they act as the village musicians, playing upon the pipe and tabor. They have no written music. What they play is entirely traditional, and each piece is named; many of the tunes—their marches, pieces played at weddings, rejoicings, and funeral ceremonies—have, in every case, a marked character of their own, which is spirited and plaintive by turns. Their pipes, with the drone played separately, have, as nearly as possible, the sound and effect of bagpipes; and some of the musicians are no mean performers. Among their mountains the effect of their music is melodious, and often very striking, as marriage and other processions pass from village to village.

The Kolees are undoubtedly an aboriginal race, and may be classed with the Bheels, the Goands, the Coles or Kolees of Bengal, the Santals, Bedurs, and other distinct tribes of India. Of all, the Kolees are the most numerous and wide spread,

nor is their any province in India throughout its entire length and breadth, except perhaps those bordering upon Assam, in which they are not found in greater or less proportion. In some localities, as in Bengal, and in Guzerat, where the tribes have been able to maintain themselves separately, the Kolees are found with a decided martial character, and on many occasions have risen in arms against our Government. Under native Governments they were freebooters, difficult or impossible of restraint; but this condition cannot exist under British rule, and even in their most powerful localities they have submitted to control, and are now peaceful and useful subjects, and frequently good farmers, though it is very questionable whether their old predilections are entirely extinct. The Kolees are not "Chumars," or leather dressers, although they are ranked with them by people of the Gangetic plains. They are, on the contrary, esteemed of low, but respectable caste, and are employed frequently as out-door servants by high-class families. As a rule, however, they prefer their independent life as cultivators, as musicians, village servants, and handicraftsmen; as weavers, as palankeen bearers and fishermen, and in other various ways. They not unfrequently act as village watchmen and police, and for their services in these capacities enjoy rights at harvest time upon the products of the village lands. They are Hindoos by religion; but like most indifferently converted tribes continue many of their aboriginal rites, such as the worship of snakes, and of the Gram Deotas, or village Lares and Penates, which exist in every community in India, and are supposed to preside over its lands. Of these divinities comparatively little is known; but Kolees are not unfrequently found as their officiating priests in the Western and Southern Provinces of India. As Hindoos they are admitted by toleration into the fourth, or Sudra class, but they intermarry with no sect but their own. As Sudras they employ Brahmins at their marriages and other domestic ceremonies, and treat them with great reverence; but they have also priests of their own, who read and expound popular commentaries on the Poorans, the Mahabharat and Ramayan, and, not unfrequently, become their Gurus or spiritual directors. Kolees who have attached themselves to village communities are people with entirely reclaimed and settled habits. They frequently acquire land, and are good cultivators. Some are weavers, and it is not uncommon to find associations among them for acting rude plays and farces, by which, as they travel from village to village, a good deal of money is gained, which is distributed at the close of their season. Kolees eat all ordinary animal food except beef, but their ordinary diet is bread, rice, vegetables, and pulse. Their women are esteemed to be good cooks, nor is it uncommon to find men acting in the same capacity in wealthy Sudra families. They are extremely cleanly in their persons and habitations. They drink spirits, but not to excess, except on occasions of domestic or general festivities or anniversaries, and they use the fermented juice of the date palm wherever it is locally produced. In comparison with other aboriginal tribes the

Kolees are by far the most advanced in civilization; and where Government schools have been established, many of them avail themselves of the means of education offered for their children. In Guzerat members of the tribe still hold petty chieftainships, with estates attached to them, and were recognized and confirmed in their properties by the Mahomedan Emperors; but in other parts of India such rank, which very probably existed at a remote period, has altogether disappeared. The Himalaya Kolees are by some believed to be descended from the Kunyts by women of lower caste. This, however, is not established, and is not consistent with the fact of their wide spread existence. They are divided into several Gotras, or divisions, Soocha Kolees, Kuraks, and Neech Kolees; of these, the latter are the most numerous. Their women look after water mills. Kolees are not allowed to enter temples, nor to make offerings save by the hands of the priests, and in this respect they appear in the same condition throughout India.

The man photographed is about forty years of age, and five feet five inches in height, with very dark eyes and complexion.



A CHARCOAL CARRIER.

KOLEE CASTE.

DEHRA DHOON.

(171)

HILL PORTER.

(172)

THE subject of the photograph is a hill porter, who is represented carrying salt, which he has exchanged for the produce of his land. He is by caste a Brahmin, and resides at Gungootri, the source of the Ganges. The particular object of his worship is Buddrinath, or Siva, but he venerates all the Hindoo deities. These men eat anything except the flesh of the ox and its kind, and are filthy in their habits, often not washing or changing their clothes for weeks together. In one hand he carries a hookah, and in the other a staff to help him up steep ascents. He is about twenty-five years of age; dark complexion and eyes; in height, five feet four inches.

As Brahmins, the class holds a very low rank, and are proportionately ignorant and superstitious. As custodians of, and residents at, Gungootri, the source of the sacred river, they possess some local consequence, and the better classes among them officiate as priests of the shrine, and assist pilgrims who resort thither. Their habits of eating meat and smoking tobacco render them impure and degraded in the estimation of every other class of Brahmins. Occasionally, however, those who have any pretension to education, or who can recite legends of the sacred fount, go on pilgrimages throughout India, subsisting upon the gifts of the charitable, and not unfrequently retiring with considerable sums of money. As a class, however, they are as poor as they are ignorant, and subsist by carrying loads as porters, and upon the produce of their farms, which is extremely uncertain in the inclement and rugged tract which they inhabit.



HILL PORTER.
BRAHMIN.
FROM GUNGOOTRI.
DEHRA DHOON.
(172)

PATAR.

(173)

THIS woman is a resident of the interior of Gurhwal, and by designation a Patar. The word "Patar" involves no caste distinction: it is the Hindi term for courtezan or prostitute, but is employed to designate those who, Mahomedans as well as Hindoos, are engaged in the service of Hindoo temples, or who have been specially devoted to the service of one of the Hindoo divinities. Those who profess the worship of Krishna, and of Doorga or Kali, consort of Siva, are the most numerous, though others are found attached to Sivite temples, more especially in the south of India. All such women are Hindoos. Mahomedans are admitted to be Patars, on dedication of themselves to a Hindoo deity and taking certain vows; but are only admitted to the performance of outward ceremonies. The offices in the idol chambers, and other penetralia of Hindoo temples, can only be conducted by the Hindoo Patars.

It is not uncommon among the lower orders of Hindoos, for parents to make an offering of a daughter for the service of a temple, under the terms of a vow which has been made on a special occasion. Such apparent necessities may be, loss of health; the continuous loss of children, when the next born, if a daughter, shall be dedicated to the temple where the vow is made; the desire of male offspring, of increase of wealth, and the like. It cannot be said, however, that such dedications are considered meritorious by Hindoos in general; on the contrary, they are esteemed more in the light of a deprecatory offering which has become unavoidable, in order to avert a continuance of evil. The final dedication of a girl for temple service is made a solemn ceremony. She is bathed at home, dressed in new clothes, white or red, adorned with garlands, and taken to the temple, accompanied by music and by all her relatives and friends. Offerings are then made to the idol by the priests, and the girl is anointed with sacred oil, which she herself rubs upon her head and forehead. She then pronounces her vow of dedication of herself to the temple, is made over to the chief Brahmin of the place, and the ceremony is complete. After this she lives entirely separate from her people; and her life, under the cloak of religious consecration, becomes one of licensed

profligacy. There are, however, distinctions among them. Many have a pride in their position, which restrains them from abandoned proceedings. Others are restrained by the temple authorities under pain of fine or dismissal. Nor are they without instances of honourable and virtuous conduct. In some instances vows of celibacy are made; and ministrations to the sick and needy, and to poor pilgrims and devotees, with constant ceremonial observances, distinguish and separate the virtuous devotee from the rest of her vile associates. In such cases the person is highly venerated, and sometimes even worshipped.

Professed Patars, however, make no pretensions to such virtue. Those who possess the requisite talents are regularly instructed as public singers and dancers. Those who are not teachable follow their own courses, but assist in temple ceremonials and menial offices. In the southern portion of India, females devoted to idols are divided into Patars, or those who sing and dance, and Moorlees, who form the lowest and most abandoned class. Some of these—indeed, by far the greater number—are from the lowest castes in connection with Hindooism, and are devoted to Kali or Dévi, under the denomination of Murriamma, Ellamma, &c., when they become priestesses of peculiar ceremonies unconnected with Brahminical Hindooism, which are relics of ancient aboriginal demon worship. Many of these women affect at such times to receive the divine afflatus. After dancing wildly, they suddenly become entranced, even in the act of dancing, and utter mystic sentences, which are interpreted to the spectators by a male priest: these signify coming plenty, or famine and pestilence, peace or tumult, high or low prices of agricultural products, &c., and are eagerly looked for, and implicitly believed, by the lower orders of the people. The sight of some of these shrieking, frantic women, with staring, bloodshot eyes, making the wildest gesticulations, and foaming at the mouth, is very horrible; and they seem, for the time, to be literally possessed by a devil. When exhausted, they sink into a deep lethargy, and profess, when they recover, entire ignorance of what has befallen them, except the weakness which has ensued. At such ceremonies Brahmins do not assist, as they involve sacrifices of goats, sheep, fowls, and even buffaloes: they are conducted by the lower order of caste priests, as kolies, shepherds, labourers, &c., of all kinds, who receive the offerings and make the sacrifice at the shrine or idol, before which the Moorlees are dancing wildly, until the afflatus seizes them by turns. It is hardly necessary to observe that no Patar or Moorlee can marry. In some instances Patars may become concubines, though this is rare; but Moorlees, in dread of their goddess's vengeance, never forsake their calling.

The subject of the illustration is dressed in a large "chadar" or sheet, covering the whole of her person, and trimmed with gold or silver lace, over which she wears a gauze muslin scarf, ornamented with tissue. Her complexion is light, with black hair and eyes, and she is about five feet in height.



A PATAR.

DEHRA DHOON.

(173)